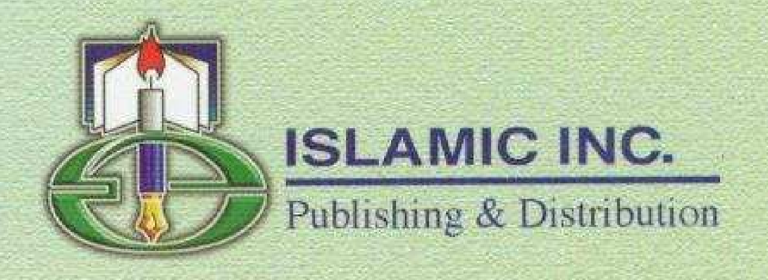


INTRODUCTION TO ISLAM

By Prof.
Yusuf Al - Qaradawy





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OVERALL REVISION

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Introduction

All praise be rendered to Allah, peace be upon His Messengers and their latest Messenger, Muhammad, his family and Companions and their followed them devotedly till the Day of Judgement. I-introduce this book an Introduction to Islam and an Entrance to define it to himself is not aware of it or his awareness is either has a defect of short-coming or distortion. It is indeed a remembrance and emphasis to him who does not know it. Remembrance is useful to the believers. Such a definition to its essential Subsistence general Characteristics, Principel objectives, and infallible sources togtber with the elaboration of the need to religion generally and to Islam particularily.

With this definition, the chapter comprised in the book are specified as follows:

Chater One: Concerning the actual need to Religion, the actual need to mind, Soul and nature in the individual, and the need of the Society to factors and norms.

Chapter Two: Subsistence of Islam, in faith, worship, morals and Legislation.

Chapter Three: It is concerning the characteristics of Islam in the Scope of Divining, humanity comprehensiveness moderation, and the combination of steadfastness and flexibility

Chapter Four: Concerning the objectives of Islam in respect of constructing the Righteous man, Righteous family, Righteous Society, Righteous nation, Righteous state, and the Call for the Prosperity of humanity.

Chapter Five: In the sources of Islam, The Qur'an and the sunnah.

I benefited from that which I have already written in my other books, such as, faith and life, worship in Islam, the general characteristics of Islam. The Divine Reference to the Qur'an and the Sunnah. and so on.

Whoever wants more details in the Chapters I have written may refer to there books.

I hope that what I have written will be sufficient for the contemporary Muslims to understand the major facts in connection of Islam. I also hope that nourishment of Islamic calture necessary for the Muslim man in our age in order to recognize the essence of his religion, free from divisions, consolidation, liquidation and distortions free from the misconstruction of the exorbitante, and the interpretation the ignorant.

It is possible that a non-Muslim who is interested in getting some knowledge about Islam. be given a truthful picture concerning the fundamental pillers of religions which God revealed with it the latest Books, together with the latest Messenger as a Mercy to the universe. and an evidence for humanity.

My success in that rests only with Allah, and in Him I have put my trust and to Him I return".

Date

Rajab 1416

December 1995 Ad.

The Author

Yusuf Al-Qaradawi

Chapter One

The Need For Religion

1. The Meaning of Religion.

2. The Mind need, an Inborn Human need, The psychological need.

3. The Social Need for Moral Motives and Controls.

4. No Existing Substitute for Religion.

5. Is Religion the Opiom of the people?

The Meaning of Religion

Before we discuss the need for religion in general and for Islam in particular, it is important to define religion. Briefly we quote the defintion given by Dr. Muhammad Abdullah Diraaz which is found in his valuable book, Religion (Al-Dîn) and which includes all sorts of religion, divine, pagan, sound or otherwise:

(Religion, is the belief in the existence of a being (or beings) that is supreme and unseen, that has perception and volition, and that manages and controls matters which concern humankind. This kind of belief induces man to call that Supreme Being in awe and love, subjection and veneration. In brief, it is belief in a Divine Being worthy of obedience and worship. This description pertains more to the psychological sense of religion. In rather external sense, religion is the total body of theoretical laws that identify the traits and attributes of a divine power, and the total body of practical rules that specify the way to worship that Divine being).

This definition deals with religion as such even if based on polytheism or paganism because the Qur'an calls it religion. "For you your belief, but I have my Religion" (109: 6); "And whoever seeks a religion other than Islam (submission to GOD) never shall it be accepted of him.." (3:85).

Muslim scholars define religion to be state of divine origin leading sound - minded people, by their own choice, to what is good for them in this life and the Hereafter.

The Unity of Revealed Religions:

Scholars classify religions into two categories: revealed and pagan,

(1) (Al-Dîn) Page 52 published by Daar Al-Qalam Kuwait.

Divine or revealed religions are based on books revealed by Allah to enlighten and guide humankind. The divine religions are Judaism, whose holy book, the Torah (At-Tawraah) was revealed to His Messenger ('alaihi salaam)[1], Christianity. whose holy book, the Gospel (Al-Injîl), was revealed to His Messenger Jesus ('alaihi salaam) ; and Islam, whose holy book, the Qur'an was revealed to the last of the Messengers and prophets, ('alaihi As-Sálât wa as-salâm)[2].

Nevertheless, Islam is distinguished from other revealed religions by the fact that Allah preserves the Book of Islam (the Qur'an), its other foundational sources (Sunna and Hadith) because they are the last Messages of guidance from Allah to humankind. Because of this, the foundational sources of Islam have remained intact and unblemished by human intervention. The foundational sources of other religions, as well as their Holy Books were not preserved by Allah and thus were altered, changed or lost.

Pagan or man-made religions are earthly, not divine. They are attributed to humans, not Allah, and include Buddhism in China and Japan, Hinduism in India, Magianism ancient Persia, and others in Asia and Africa. These were either used to have books which were ultimately lost, as in the case of Magianism or were established by man, as in the case of Buddhism.

In respect to their doctrinal origins the revealed religions are essentially one. They are different, though, in respect to their laws due to the different ages in which they were revealed. This is asserted by the Qur'aan "He has ordained for you the Rligion which He commanded to Noah, and that We have revealed to you and that which We com-

(1) Peace be upon him.

(2) Blessings and peace be upon him.

manded to Abraham and Moses, and Jesus: "Establish the Religion and be not divided therein" (42:13)[1].

"We have prescribed the Law and a way of life for each of you" (5:48). The Qur'an also states that Islam is the one religion for which Allah sent all His Messengers and revealed all His books. "Indeed! The only Religion with GOD is Islam (3:19). According to the Qur'an all the Messengers of Allah were Muslims and advocated Islam, "Abraham was neither a Jew nor a Christian but he was truly Muslim". (3:67)

"And this was the advice of Abraham to his sons and of Jacob, "O my sons GOD has ordained the Religion for you so hold fast to the Religion of Islam until death comes to you" (2:132).

Moses (alaihi as-sa lâm) said to his people: "O my people. if you believe in GOD, then put your trust in Him, if you are Muslims" (10:84). The disciples of Jesus (alaihi as-salaam) said we are helpers in the cause of GOD we believe in GOD and bear witness that we are Muslims" (3:52).

The last Messenger of Allah, Muhammad (peace and blessings be upon him) was also commissioned to advocate Islam. By this he confirmed the genuine truths of religion and rules of conduct which survived alteration in the previous Scripture. The Qur'an also corrects and takes precedence over the Scriptures before it. It thus completes and perfects the goodly system of conduct that the previous messengers of Allah came with and called for, now that humanity has outgrown its early stages and matured, so to speak. In this context we read the Qur'anic address to the Messenger Muhammad "And We have re-

(1) Here and elsewhere in the Qur'an "We" refers to Allah.

vealed to you (peace and blessings be upon him) the Book (Qur'an) in Truth, confirming what has remained intact from the Scripture before it, and the determiner of it, So rule between them according to what GOD has revealed, and do not follow their vain desires by turning aside from the Truth that has come to you" (5:48).

The Human Need for Religion:

The human need for religion in general and Islam in particular has to do with the very essence of life, the purpose of existence and the core of mankind. It is therefore an essential human need. We will here try to be brief and avoid oversimplification as we explain the statement that the human need for religion is essential.

The Mind Craves Knowledge of the Essential Facts of Existence.

The human need of a creed primarily derives from man's need to know himself and the universe around him. The need to find answers has always occupied the concern of human philosophies without reaching definitive solutions. Since their creation, people have had the nagging questions "From where?", "To where?" and why?".

They are sometimes distracted by the demands of daily life, but they one day return to these eternal questions.

1. Man wonders: from where did I and this immeasurable universe come? Did I come into existence on my own or is there a creator who brought me to existence? Who is he? How am I related to him? And what about this vast world - land and sky, animal, vegetable, and mineral - and the planets and stars, did they come into existence on their own or is there sovereign creator?

2. What is after this life? What is after death? Where do we go after the short journey on this Planet Earth? does the story of life from birth to death have nothing beyond that? Do the virtuous who sacrifice their lives for good and truth meet the same end as the wicked and villainous who sacrifice others for their own desires and pleasure? Does life culminate only in death? Or is there some other life after death in which the virtuous are rewarded and the villainous punished?

3. And why was mankind brought into existence? Why were people endowed with mind and volition which distinguish them from all animals? Why does everything in heaven and on earth seem to be in his service? Is there a purpose to his existence? Does he have a mission in life? Or was he brought into existence only to eat as animals do and then expire as animals do? If there is a purpose to existence, what is it? How can this purpose be realized?

These questions have haunted man in every age and demand answers that satisfy the intellect and soothe the heart. Such answers are only found in religion, and in a pure religious belief. It is religion which first teaches man that he came into existence neither by chance nor on his own but he was created by a great Creator Who is his God, That God made man, fashioned him perfectly, gave him due proportion, breathed soul into him, endowed him with hearing, eyesight, mind and heart, and granted him all sorts of blessings starting as an embryo in a mother's Womb. "Did We not create you from a despised liquid?

"Then We placed it in a safe lodging firmly established;"

"for an appointed term for We determine, so We are the best to determine". (77:20-23)

This vast universe is not alien or hostile. Like mankind, it is a creation of Allah which does not continue haphazardly or aimlessly but rather according to precise calculation and divine control. It is a grant from Allah to mankind to enjoy its many blessings and reflect upon the divine Signs which verify its Creator. "Surely in the creation of the heavens and the earth and in the disparity of the night and day, there are Signs for those who possess minds (3:190).

"The One Who creates in due proportion and harmoniously, The One who determines and guides" (87:2-3).

Fortified with this faith, man can relate himself to the whole of existence and the God of existence, Allah, and thus can make secure communion with othes and with life, without apprehension of the surrounding people and things.

It is religion which tells man what comes after life and death. It tells man that death is not a Cessation of life or nonexistence but rather a transformation into another stage of life, followed by still another in which every self is judged for what it did. In this eternal stage of life, nothing is lost to a man or a woman, and no one can escape with whatever might or power was possessed on Earth. "on that Day mankind shall issue in scatterings to see their deeds; And whoever has done an atom's weight of good shall see it; And whoever has done an atom's weight of evil shall see it". (99:6-8) If man believes in this he will ultimately live with his heart focused on eternity, Knowing that he has been created for eternity and that death is only a move from one abode to another.

It is religion which tells man for what he was created and why was preferred over other creations. It enlightens man as to the purpose of his existence and his mission in life: he was not created without rea-

son, and he will not be left without judgment. Man was created to be, in a special sense, Allah's vicegerent on Earth, to inhabit it as Allah ordained and to make it yield what Allah likes it to yield, to discover what is in it and eat whatever good food it can give him. An individual, however, must not trespass the rights of fellow humans nor neglect what is due to Allah, his Lord. The first right of Allah is to be worshipped Alone and in the way He specified and revealed through His Messenger (Peace and blessing be upon him), who came to guide, teach, forewarn, and promise good to all mankind. Thus, if an individual fulfills his mission in this life which is marked by testing and commissioning, he will find reward in the Hereafter, "The Day every soul will find itself in the presence of the good it has done" (3:30)

This way man realizes the reason for his existence and recognizes his mission in life. It is only the Creator of mankind and the universe and the Giver of life Who can reveal these truths to man.

A person who lives without religion - belief in Allah and the Hereafter is ultimately deprived and wretched. He views himself as essentially an animal which cannot be distinguished from other animals that inhabit the Earth and which live, indulge in the pleasures of life and die, without realizing the purpose of their existence or a reason for their creation. Such a person is a negligible, minor being and apparently of no value who was brought to life but does not know how or by whom he was brought into existence. He lives but does not know for what, dies and Knows not why or what is after death. He is all uncertain or rather all blind as to matters of life, death, origin and destination. Allah describes such people "But they have no knowledge in the Hereafter, indeed they are in doubt about it, indeed they are blind to it" (27:66).

A life governed by uncertainty and blindness to the essential truths of existence must be extremely hard. The possession of wealth, earthly science, and high status in life is not likely to make it any less hard. A man like Umar Al-Khayyâm gives vent to his internal turmoil when he says in his famous quartets that he, unconsulted, came to life and is to leave it without knowing why or whereof. Conversely, a man like Umar ibn Abdul Aziz expresses his peace of mind when he confidently states, "We were created to be eternal, we just move from one home to another".

Man's need for religion primarily derives from his need to know himself and the essential truths of existence, paramount of which is the existence, oneness, and perfection of Allah. To know and believe in Allah is to possess the key to the truths of existence, the purpose and dstination of human life and the path one must pursue.

The Need for Religion: An Inborn Human Need:

In addition to the intellectual need for religion which we have discussed, there is an inborn or natural human need for religion (Fitrah) for man is not only a mind like a computer; in contemporary terms, he is an integration of mind, soul, heart and emotions. He was fashioned as such, and as such his nature was molded. Because of his nature, science, culture, arts, literature, luxuries and pleasures are not enough to satisfy man nor quench the thirst of his self, it is only the belief in Allah which can give security to the self and mind, peace to the soul, and meaning to the individual.

Muhammad Farid Wajdi quotes from Auguste Sietec (The philosophy of Religions):

(Why am I religious? Whenever I raise the question, a definite an-

swer presents itself to my mind. I am religious because I cannot be otherwise; being religious is a moral and organic part of my self. They tell me this is only the effect of tradition, education, or personal disposition. I respond: I have told myslf?? this several times and find this explanation only puts the question off and does not answer it at all)[1].

It is not surprising then to find this belief in all nations, "primitive" or "civilized" - whatever these terms mean - in all the continents of the world, ancient and modern, even though the majority of peoples have strayed from the right path in relation to their belief in Allah. The Greek historian Plutarch wrote "In history I have found cities without forts, cities without palaces, cities without schools, but never have I found cities without places of worship". The Qur'an considers religion as faith - the very nature of man: "so set yourself steadfast to the Religion on True path. The instinctive Religion which GOD has created in mankinad" (30:30).

Man's Need for psychological Peace and Spiritual Strength:

There is yet another need for religion which is created by man's life, hopes, and pains; it is man's need for a mighty and unfailing supporter at times of hardship and crisis. When a person loses something or someone he loves, fails to achieve something, or is stricken by misfortune, it is the religious faith which can give him support, strength, hope, condolence and patience.

The belief that Allah is just, merciful, and able to compensate and/or reward people in the after life gives man psychological peace and spiritual strength which breathe into him buoyancy of spirit, optimism

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(1) Al-Islam fi'Asr Al-'Ilm by Muhammad Farid Wajdi.

and the ability to view the universe from a wider and brighter perspective. This way he can endure his pains and see them as part of this short mortal life. Philosophy, science, money, children and the possession of the entire world would fail to provide man with the peace, hope and solace that his religious faith can provide. The second caliph, 'Umar, (Radiya Allah 'anhu) once said, "Whenever a misfortune strikes me I find that four blessings of Allah accompany it: it did not befall my faith; it was not more than I could stand; I was granted contentment when it befell me; and I expect Allah's reward for it".

A man who lives without faith to fall back on in times of adversity lives with inner turmoil, distracted and pulled in every direction just like, (Racayak) the wretched man who assassinated his King. As the story goes, his arms and legs were tied to four horses which were whipped so violently that they fled in four different directions, pulling with them the arms and legs of the severely tormented convict.

This terrible physical tearing is analogous to the psychological tearing suffered by people devoid of faith; the latter is undoutedly the severe case. People of insight believe so because psychological tearing is ever present and its torment is never ending. This may explain the relatively high ratio of psychological and mental troubles among atheists and agnostics, who more readily break down or lose heart when misfortunes strike them. It is reported that it is not uncommon among such people to commit suicide or metaphorically lead their lives like the dead.

We here quote Arnold Twinbee: "Religion is a vital human faculty; it may be enough to observe that the absence of faith leads a person to a state of spiritual despair that makes him seek "religious" solace at places where none can be offered. We also quote Dr. Carl Bang: "all

the patients who have sought my help during the last thirty years, from every part of the world suffered illness because of their lack of religious faith. They recovered only when they recovered that faith". Though a utilitarianist himself, William James stated that "the greatest cure of anxiety is undoubtedly, faith".

"A man who is truly religious, Dr. Brial asserted, "will never suffer from psychological disorder". Dale Carnegie also said, "Psychiatrists realize that a firm belief in religion and a formidable faith are enough to finish off anxiety and nervous disorders making man free of such illnesses". This is given ample support by Dr. Henry link in his book (Back to Faith), which provides numerous illustrative cases which he encountered throughout his lengthy career as a psychiatrist.

The Social Need for Moral Motives and Controls:

The fourth need for religion is social: Society needs motives and controls that motivate its members to do their duties and other good deeds when there is no one to observe, reward or punish them. It also, needs controls that govern their relationships and make every member observe his limits, refrain from trespassing the rights of others and not overlook the welfare of the community for personal immediate gains.

It cannot be argued that civil laws and regulations are enough. Such laws and regulations do not create motivation, and are not at all difficult to cheat. Self - motivation and moral controls are, therefore, a must. It is here that the concept of conscience presents itself. A healthy conscience, so to speak, can guarantee the goodness of a person in his entirety.

By experience, observation, and reading history, people have known that religious faith is indispensible for the creation of con-

science, morals, self- control and motivation to do good and avoid evil. A contemporary English judge said, "There is no law without morals nor morals without faith". Voltaire once said, "If God was not there we would have to create Him". He also sarcastically said, "Why do I doubt the existence of God; if He was not there, my wife would betray me and my servants rob me". Plutarch also said, "It is easier to build a city without land than a state without a god". It is not surprising, then that some atheists do admit that life cannot have order without religion or a faith in God and the reward or punishment in the afterlife.

The Social Need for Cooperation and Solidarity:

Religion strengthens human relationships by viewing all people as creations of one God and as of the same descent. Religion also creates the brotherhood of faith and emphasizes its importance among the faithful. "The believers are brothers". (49:10) This brotherhood in faith may induce one to prefer another person to oneself, or at least to desire for the other what one desires for oneself.

In his valuable book (Religion), Dr Muhommad Abdullah Diraaz writes:

Needless to say there cannot be a social life without cooperation among the members of the community. This cooperation, however, has to be regulated by certain laws that specify every member's duties and rights. These laws, in turn are in need of an authority that motivates people to respect and abide by the laws.

The important question is, what is this motivating and fearful authority? What we are trying to prove here is that no authority on earth can substitute religion in regard to guaranteeing the respect of laws,

and the solidarity, stability and welfare of Society.

The indispensability of religion in this respect is accounted for by the fact that unlike all other beings, man's volitional actions are not dictated by a tangible power that physically controls him. It is only a uniquely human or spiritual concept which is in control, i.e. belief or faith, Only to it is man ever receptive.

Marxists maintain that conscience is more affected by than it affects material life. Such a view contradicts facts established by long centuries of human life. It also reduces man to the state of lower animals. For humans to lead a purely materialistic life where non- materialistic concepts of soul and heart are rejected, they first have to content themselves with the idea that they cannot find happiness in another way of life. sound or not, it is always an idea that controls the life of man. Only a sound idea makes a sound life.

Man is indisputably controlled from within. Community laws and government authority are not enough to create states where laws are respected and duties are performed by conscience alone. A person who does his duty for fear of imprisonment fine or physical torture will always break the law when he is sure that he can do it with impunity.

Science and culture cannot replace religious and moral teachings as a means to achieve peace and well-being. Science is, in fact, a two-edged weapon which can build or destroy, To be used for the good of man and the universe, moral controls, i.e. belief or faith, are always needed.

The speech of Al Imam Mohammad Abdou:

In his invaluable book (A Treatise on the Oneness of Allah), Al-

Imaam Muhammad Abdu discusses the human need for prophets sent by Allah for divine guidance. This eminent thinker makes the analogy of revealed religion to the human species, in general, as the heart is to a human body. In his interpretation of the Qur'anic verse "Those are the limits set by GOD, and whoever obey GOD and His Messenger, He will admit him to Gardens beneath which rivers flow, abiding therein forever, and that is the supreme achievement". (4:13) he writes:

To obey the Messenger of Allah is to obey Allah, for this Messenger told us to do what Allah revealed to him, which is undoubtedly for our good and welfare in this life and the Hereafter. Obedience is to Allah, although many people before and after Judaism and Islam and to the present claim that the human mind and knowledge can substitute for revelation. Someone may say "I believe that there is an All-Knowing, All-Wise Creator of the universe, but I act according to what my mind determines to be good or bad". Such a misconception states that there is no need for Allah to send messengers. We have, however, mentioned earlier in our interpretation of Surat Al-Faatihah that man, by the very nature of his species, is in need of religious guidance. This religious guidance is, we believe, the fourth power of perception, the other three being the senses, mind and psychic forces. The mind unaided by religion has never been enough for the guidance and the sublimation of nations in any age.

Objection made by atheists and the answer:

Commenting on Muhammad Abdu's above argument, Rashiid Ridâ reviews the atheistic and sceptic counter-argument and responds: to it for him. We here quote Rida's rather lengthy argument.

Atheists and sceptics argue that they know of many nonbelievers who are high-minded, good-mannered and work for the welfare of their relations and other people. There are even some people of reason and mild religious attachment who wish that all people would follow their example. Moreover some philosophers aspire to make all nations as good-mannered and sublime as those non-religious individuals.

To this I answer. First we are talking about the guidance of human communities, not only individuals. It is only in the social life of large communities, such as tribes, peoples and nations, that human sublimation can be actualized. History tells us that all civilizations were based on religion including the pagan civilizations of ancient Egypt, Chaldea, and Greece. As the Qur'an teaches, Allah sent His messengers to all nations of the earth, we, therefore, believe that those pagan religions were originally revealed religions that did not resist the encroachment of paganism on their divine essence. This story was repeated with the subsequent revealed religions whose heavenly essence survived in part. Islam is the only religion known in history whose major sources have been preserved and have thus remained as they were first known. Nevertheless, Islamic chronicles tells us how Paganism could penetrate some parties who were affiliated to it, who were led astray by ignorance and misinterpretation [of Al-Qur'an]. There are even some people who are Muslims but know very little about their religion which distinguishes them from people of other religions around them. In view of this, we do not see it as implausible to presume that the ancient Pagan religions were originally revealed religions.

Following the messengers of Allah and the guidance of religion is the basis of every civilization because material advancement follows moral advancement. A major social philosopher of our time, Herbert

Spencer, writes that the literature and morals of a nation, which are the very substance of its culture and civilization, derive mainly from religion. Some scientists, however, try to relate these more to science and reason than to religion. If such a thing is accomplished, the result will be literary and moral chaos of grave consequences for the nation that allows such a thing to happen. These are Spencer's ideas, not his exact words. This English Philosopher once said to Sheikh Muhammad 'Abdu in a private conversation, "Virtue in England has been losing ground to material greed in recent years" we know, however, that the English nation is one of Europe's most religious nations and that its civilization is more firmly established and its progress is more comprehensive. Religion is the pillar of civilization in regard to refined arts and morals. European civilization, however, is alien to the essence of Christianity, which is the renunciation of worldly power and riches. But for the dominance of some Biblical morals in these nations, their civilization would have gone too far in materialism to do any charitable act. But for those religious teachings, European civilization would have soon exhausted itself. To say the farther from religion the closer to fall is not at all to be rhetorical or to contradict known facts of sociology.

To recapitulate the first part of our argument, the existence of some nonreligious, virtuous individuals does not at all contradict Sheikh Abdu's statement that religion is the fourth GOD-granted power of perception in the human species which leads to man's civilizational perfection and happiness Hereafter.

Second, we cannot be certain that the atheist who is highly regarded as noble in mind and conduct was raised as an atheist and in complete absence of religion. We know yet of no nation that raises its chil-

dren as atheists.

We even know some atheists who are very highly regarded by others and who were very religious in their early years and only lost their faith at an advanced stage of their careers, mainly because of their philosophical research and speculations. At some point, they encounter some philosophical principles which are at variance with some of their religious principles and thus leave the latter for the former. Philosophy can change some of people's beliefs and ideas, but it will never denounce virtues and morals.

It may, however, cast doubt on the necessity of some of them, such as not gaining money by religiously questionable ways like gambling and other ways of robbing people of their possessions surreptitiously without looking despicable or going to prison. Adultery is not condemned as long as man appears respectable and does not risk punishment. This applies only to the "high-minded," others are only prevented by a "coercive power" form causing destruction and harm to the people and things around them.

If not for the coercive power of the police, the army, and other similar organizations which protect the rights of citizens in Europe, the property and the very persons of their members would have been violated and anarchy would have prevailed. Before the establishment of these organizations, the property, lives, and honour of people were preserved by the people's observance of religious teachings. It is thus established beyond doubt that the welfare of people cannot be achieved without the obedience of Allah and His messengers.

The Testimony of History and Present-Day Experience:

Historical as well as present-day experiences speak out for the deep- rootedness of faith as vital to human life. It is necessary for the contentment and refinement of the individual as well as for the stability, solidarity and sublimation of society as a whole. The Arab thinker Abbas Al-'Aqqad argued this point in his book. (The *Truths of Islam and the Falsehoods of Its Polemicists)*

Historical experiences establish the originality of religion to all the major movements of history, and do not give way to the claim that any community can dispense with religion or that the individual can suspend it when dealing with the other members of the community however intimate and close they may be.

History also establishes that religion has always been the most influential factor in human movements. The closer other factors are to religions with regard to its deep-rootedness and genuineness the more influential they are in the history of nations.

Nationalism, patriotism, tradition, ethics, laws and legislations are not as powerful as religion, for the power of these factors is determined by relations between an individual and his country, community or race, numerous as these are.

Conversely, religion relates to man's relation to the whole of existenee and its domain extends to what is apparent and what is unseen, known or concealed, past or ever becoming. Religion also relates man to countless and very ancient ages, as well as innumerable ages that have yet to come. This is at least, the domain of religion in ideal or maximal terms, even though not all religious people are always able to

understand or live up to these ideals.

The deep-rootedness of religion can well be felt when we compare between a religious community with another which is nonreligious or rather indiffernt to religion. It can also be felt when we compare between an individual who believes in an all-embracing religion and another who has no faith. The latter is disturbed emotionally, without a sublime hope to aspire to and is even blind as to where he is going. The difference between the two communities and the two individuals is the same as that between a tree which is deep-rooted and another which is up-rooted.

It is rarely we see a nonconscience person who has achieved power and greatness, we usually believe if there were religious elements he would have been alleviated replacement.

No Existing Substitute for Religion:

Some people wrongly maintain that religion can be substituted for by modern science or modern ideologies. Such a concept cannot stand the test of real experience, which indicates that the mission of religion in life is too great for any other system of ideas to undertake.

The Option of Science:

Science cannot replace religious faith by any means. Its very domain is different from that of religlon. We, however, use the word science in its limited western sense, not in its comprehensive Islamic sense which embraces in its scope the knowledge of natural phenomena in the universe as well as knowledge of essential facts of the whole of existence, thus encompassing secular and religious knowledge. Science/ in the Islamic sense has to do with the universe, life, man

and, above all the Creator of them all.

Science, in the Western sense cannot substitute for religion because the purpose of science is to make human life easier and more comfortable and not to explain or interpret its enigmas or mysteries. Science does not deal with the non-material issues and problems of existence.

Perhaps this explains why the most scientifically and technologically advanced countries have high ratios of psychological disorder, mental disturbance and depression. Many people in these countries feel lost and worthless. In this atmosphere, the youth are easily attracted to all kinds of vogues in thought and conduct, protesting against the mechanicalness and the materialism of their life. There is slim possibility these youth will find the right path.

This explains the delinquency deviance and abnormality that whole world witnessed in the phenomenon of the Hippies who rejected authority, existing institutions and established attitudes toward morality, style of dress and many other things that they were brought up with in their advanced western countries.

Modern science is limited in scope and ability. It can provide techniques and machines but not lofty purposes of existence. Miserable is the person who is surrounded by machines and has no purposes in life other than those of beasts of prey when they attack or those of lower animals when they eat and multiply. Science does not provide man with a higher purpose that can match human talents, dignity, and sublime characteristies.

It is only religion which provides such higher purposes and missions in life, thus making human life meaningful and valuable. It is religion which provides man with moral values, and ideals that prevent

him from doing evil and motivate him to do good without expecting immediate compensation.

Science greatly strengthened the material aspect of man and equally weakened the spiritual aspect. Science gave man the wings of a bird to fly with, the gills of a fish to dive deep in water, but it did not give him the heart of a human. Without a human heart, man uses science as the claws and canines of the beasts of prey. With the help of science, man has created atomic weapons, napalm, bombs, poisonous gases, chemical and biological weapons which spread death and destruction when used and terror before they are used.

It is true that science has enabled man to set foot on the moon, but not a hand on the reason for creation and the purpose of his existence, with science man has discovered much; but not who he is. With the science of the twentieth century, man has reached the moon but not happiness on earth. He brought back some of the stones and soil of the moon but found nothing there that could rid him of the worry, gloom, and loss that he suffers from on earth..

Science may have satisfied the exterior of man but it could not satisfy the interior. It could not get to that all-perceptive, understanding, sensible, compassionate, genial, divine grant on which the goodness of the entirety of man depends, i.e. the heart, the self, the soul, or whatever name you give to it. It is the essence of man.

Science equipped twentieth-century man with weapons by which to conquer some forces of nature but gave him nothing by which to conquer his own desires, suspicion, worry, fear, confusion and social and internal conflicts.

Modern medicine has advanced greatly. Some medical doctors

even say that science can eliminate all diseases except death and aging. But the fact remains that diseases increase, complicate and swiftly spread. Among these are the psychological and neurotic diseases which result from the acute contradictions that man and society confront. It is paradoxical that science, broad and far-reaching as it is, could not penetrate the reality of man. The discoverer of material laws is still blind about his own reality. It is not a surprise to find that an eminent scientist such as Alexis Cavlyle gave his book a title to the effect that (Man is a Mystery).

Science has tried to satisfy all the material aspects of man but has failed to satisfy the human heart which contains his hopes, passions and volitions. The result is a healthy, muscular body, but all that is human in man suffers from Chronic ailments. There is an American statistic which asserts (80) per cent of the patients of the major American cities have diseases that result from psychological or neurotic crises of one type or another.

Finally, modern psychology states that these psychological diseases are largely caused by feelings of hatred, spite, fear, exhaustion, despair, expectation, suspicion, selfishness and annoyance with surroundings. These symptoms all are connected to the life which is devoid of the belief and faith in Allah.

The Option of Philosophy

The failure of science to know man, "that mystery", is accounted for by the fact that man is too complicated for man to disclose; it is only the Creator of man Who Knows him: "Could He not know He Who created? And He is the Gentle the Aware" (67:14)

If science does not know man, it is not expected to give him the

right guidance, education and legislation. It is even evident that science, or rather technology, poses a danger to nature and the environment.

Man is not any luckier with philosophy. Even though philosophy is concerned with man - thanks to Socrates, who directed the human mind to the discovery of man with the order "Know yourself" - it does not have a uniform view of man. There are no definitive philosophical answers to the questions: Is man soul or matter? A mortal body or immortal soul? Reason or desire? Angel or devil? Originally good or evil? Is he human as he looks or a wolf masked by a human face? Selfish or unselfish? Individualistic or social? Developing or unchanging? Able to progress or not? And finally, is there choice or predetermination?

Different philosophies present different and even contradictory answers to these questions. This is so much so that the Grand Sheikh of Al-Azhar, Sheikh Abdul Halim Mahmud, a former university professor of philosophy, once said, "Philosophy does not have definite views, simply because it gives a view and its counterview, and idea and its exact opposite".

Divine philosophy opposes material philosophy, idealism opposes realism, the philosophy of duty is in contrast to utilitarian philosophies and so on. One proves and the other proves the opposite. This builds and that dismantles. This is why philosophy alone cannot provide the proper guidance and right answers to man. Neither can it provide a method by which man can make his life safe, secure and stable.

Materialistic philosophies are the most deviant in this regard. They deny the existence of Allah or a creator of the universe. They also disbelieve in the Hereafter and the existence of a human soul. Major

among materialistic philosophies is Marxism, which is based on dialectical materialism. This philosophy states that it is not God Who created man, it is man who created God. The list goes on to include agnostic, sceptic, and annihilistic philosophies which all destroy rather than build.

Dr. Diraaz indicates the difference between philosophy and religion. He sees that philosophy is a subtle, cold idea but religion is a creative, effective and motivating power that can overcome anything in its way to get to its set aims. The purpose of philosophy is knowledge; the purpose of religion is faith. Philosophy pursues an abstract extracted idea. Religion pursues a spiring spirit and a motivating and life - giving power.

We do not agree with people who say that philosophy addresses reason and that religion does not at all accept the work of reason unaided by the satisfaction of the heart. Philosophy addresses one aspect of the human self and religion addresses the entity of man. We therefore observe a subtle difference between philosophy and religion. Even in its practical aspect, the purpose of philosophy is theory and the purpose of religion, even in its scholarly aspect, is practice. The ultimate purpose of philosophy is for example, to give us answers to such questions: what is the truth? what is good? And where are they? The definitions of good and truth are put found irresponsive of our attitude towords them. Conversely, religion tells us what truth is, not only as instruction but to believe in, love and honour it. It tells us what duty is, how to do it perfectly and how to satisfy ourselves by doing it.

Deraaz gives yet another difference between philosophy and religion. He observes that religion is a public concern or movement i.e. "democratic", whereas philosophy is an elitist "aristocratic" concern.

Religion, by its very nature, tends to spread, while philosophy is the offspring of isolation. The religious advocate is among people, while the philosopher is in his quiet quarters. If you see a philosopher who calls for supporters of his method, it is no longer a philosophy but a faith. In contrast, if you see a religious person who cares only about himself, you must know that the fire of his faith has been extinguished and turned into dead ashes.

Is Religion the Opium of the People?

It is easy to refute the Marxist idea that religion is the opium of the people which suspends thoughts of lost rights by entertaining illusions of another life, and thus making adherents yield to despots and tyrants. A true religion does not enervate people or keep them from demanding their due rights in this life in exchange for the reward of another life. A true religion does not accept or tolerate oppression, deviance and corruption. If this was true for some religions, it is not at all true for Islam.

Islam is essentially a major human revolution for the liberation of man everywhere from the bondages of slavery and subjugation to any living being other than Allah. Islam is a revolution in thought, conscience and feeling, in theory as well as practice. The credo of that revolution is the great statement of the Oneness of Allah: "There is no god but Allah". This statement decrees the non-existance of all the false gods of the earth who, in words or practice unrightfully assume the status of gods or are claimed by others to be so. It immediately follows that all people are equal, that there must not be masters and slaves, and that a man must not trespass the rights of another. If, however, there appears a tyrant who persecutes, oppresses, or is unjust, all the people are ordered to oppose, resist and punish him; otherwise

they are all considered partners in the evil he does and are liable to divine punishment. The-Qur'aan instructs: "And do not incline to those who do wrong, or the Fire will seize you, you have no protectors other than GOD nor shall you be helped" (Sura 11:113)

"And fear affliction and which may not smite only those of you in particular who are evildoers and know that GOD is Severe in retribution" (Sura 8:25)

The Messenger of Allah, Muhammad (P.B.U.H) said: "If people see an oppressor and do not prevent him, Allah is likely to include them all in His punishment."

All people are demanded to fight corruption, injustice, or deviation with whatever possible means when they encounter them. The Messenger of Allah instructed, "Whoever sees evil must eliminate it with his own hands; if he cannot then with his tongue; if he cannot still, then with his heart, which is the lowest degree of faith (the least that can be done)"

This fighting with the heart, which is the lowest degree of faith, is not worthless or passive. It means hatred for and hostility toward evil and corruption, which are kept alive in wait for actualization in words or actions. Its immediate fruit is aversion and avoidance of tyrants and wrongdoers; the truly faithful will not eat, drink or sit with such people nor befriend them.

Prophet Muhammad (peace and blessing be upon him) considered the resistance of tyranny and corruption at home equal to resisting and fighting foreign invasion. Moreover, when he was asked which jihâd is valued the most, he answered, "A word of truth said to a tyrant" The Prophet (P.B.U.H) states that standing up to tyranny is the most highly valued form of jihad.

Islam is a religion which preaches resistance to injustice even if one will meet with death. A person who dies for justice is considered a martyr who is as highly esteemed as Hamza, the Prophet's uncle, who met his end fighting for the establishment of the word of Allah. The Prophet (P.B.U.H) said "The most highly regarded martyrs are Hamza Ibn Abd Muttaleb and a man who goes up to a tyrant, orders him to do justice and leave off injustice, and the tyrant kills him for it"!

Islam develops dignity and high-mindedness in man and views these things as characteristic of faith. "But all Might belongs to GOD and His Messenger, and the believers". (63:8) and of humanity as a whole: "And We have honoured the Children of Adam (17:70). Islam disclaims those who accept humiliation and insult and who do not fight those who put claims, shackles and fetters to their hands, legs, and throats by any means possible even by emigration to another land. The Qur'an asserts:

"Those who accepted oppression for themselves, surely when the angels seize their souls, saying: "Why have you accepted this oppression? "they shall say: "We were deemed weak in the land", the angels shall say: "Was not GOD's earth spacious enough for you to emigrate from that oppression?" So these it is whose abode is Hell, an evil resort)" (4:97)

The Messenger of Allah (P.B.U.H) rejected passive and deterministic acceptance of the events of life in the name of the belief in fate and considered it false or affected helplessness, which is detested by Islam.

The Prophet once judged a case between two men, When the man who lost the case said, "Allah is sufficient for me, and He is the Best Disposer of affairs to me," the Prophet (P.B.U.H) said to him, "Allah blames people for affected helplessness you must be reasonable and

resourceful; then if you fail you say, "Allah is sufficient for me, and He is the Best Disposer of affairs to me". The Prophet (P.B.U.H) did not accept the man's masking his lack of resourcefulness or inactivity by attributing failure to the will of Allah. To mention the will of Allah in the wrong place is weakness and passivity. The Prophet (P.B.U.H) said, "A strong believer is better and more liked by Allah than a weak one.. Be keen in what is useful to you, ask the help of Allah, but never procrastinate". He once taught his companions to say, "Our Lord, we call upon You to keep worry and gloom away, protect us from idleness, procrastination and helplessness. Make us free from cowardice and tight-handedness, and never let us be humilated by debt or other men". In this prayer Allah is asked to protect people against all forms of human weakness that humiliate and vanquish man.

There is another prayer to the same effect which the Prophet (P.B.U.H) taught to Ibn Mas'uud: "Our Lord we ask Your help, guidance and forgiveness. We ask You for sincere repentance. We believe in You, depend on You, praise You, thank You, and are never ungrateful to You, We also disclaim and reject those who disobey you". The disclaiming and rejection of those who disobey Allah is a direct call to resisting and disclaim all oppressors and tyrants, whatever authority or status they possess in society.

Islam is a religion which preaches revolt and rebellion against falsehood, weakness, unresourcefulness and slavery; it demands that people support truth, rightful power and freedom. Can such a religion be described as opium for the people which enervates them with false promises of a Hereafter and cheats them into the acceptane of injustices in their present life?

Perhaps Marxists can be excused for their ignorance of the Islamic

attitude towards oppression, tyranny, and corruption. However, it is unscientific of them to give sweeping generalizations before they study in detail all the religions that they judge or at least the major religions of the world and their effects on the history of nations. Without such a detailed study, a scientifically minded person must restrict his judgment to the religion that he knows.

Chapter Two

The Foundations of Islam

1. Faith

2. Form of worship.

3. Ethics and Morals.

4. Legislation.

1- Faith

Islam is the last revealed religion. Its faith, as indicated by the-Qur'an and the teachings of the Messenger (PBUH), is to believe in Allah, the Day of Judgment, the angels, all of Allah's prophets and His Holy Books. This faith is not a novelty fashioned by Islam or an invention of Muhammad's (P.B.U.H); it is the pure faith that all of Allah's messengers were sent for and that all of the revealed Books originally contained.

It is faith that resolves the eternal questions of humanity: From where? To where? And why? It comprises absolute truths about Allah, His relation to the universe, what He reveals and what He conceals, truths of this life, man's role in it, and his destination after it is over. These are the same truths which Adam taught to his children, and which Noah, Hud, Saleh, Abraham, Ishmael, Isaac and other messengers of Allah called their peoples to. They are the truths that were contained in the original texts of Moses' Torah, David's psalms and Jesus' Gospel.

Islam, however, purged this faith of all the alien material which had been interpolated into it and which had spoiled its divine purity over the ages. These Qur'an impurities include the belief in a divine trinity, mediation between man and Allah, worshipping others along with Allah and thinking of Him in human terms (by analogy in general) and ascribing human imperfections to Allah. Such impurities contaminated faith, and thus distorted its corresponding view of existence, life, man and his relation to Allah, His revelations and teachings. The Qur'an purged the faith and recast it in a light that lives up to the mes-

sage (religion) that the All - Wise Allah decreed to be the last He would send down and the prize that all mankind must seek till the Day of Judgment.

The Islamic faith clarified the concepts of the Oneness of Allah, His perfection and infallibility, and the concepts of messengership and prophethood. The other important concept which was corrected by Islam is that of reward and punishment in the Hereafter, a concept which, like all the others, was greatly altered over the ages. The basis of the Islamic faith is the belief in Allah, the belief in all Allah's prophets, and the belief in the Day of Judgnent. To be concise, it is the belief in Allah and the Day of Judgment.

The belief in Allah includes the belife in His existence, oneness, perfection and infallibility.

The Existence of Allah

It is established that there is a superior power which controls and manages the universe. This superior power is given different names by different people; it is "The First Cause", "The First Reason" and "The Prime Mover". It is the - Qur'an, however, which provides the name which incorporates all the perfect, sublime, and beautiful traits worthy of that superior power: it is the untransatable "Allah".

The human mind is incapable of knowing the reality of that All-Great GOD, Allah. How can it when it can not reach an understanding of itself, the reality of the universe, and the many facts of the material universe? Man can only realize the effects of some natural forces and phenomena and not the complete reality of these things. How could he aspire to realize the Self of the All-Great Allah? "This is GOD your Lord, there is no god but He the Creator of all things, therefore wor-

ship Him, and He is the Trustee of all things - no sight can reach Him, but He can reach all sight He is the Subtle, the All-Aware " (6:102-103).

Allah is not the god of only one clan, one people or one certain province. He is rather "Lord of the Worlds" (1:2) "the Lord of the heavens and the earth (18:14). "the Lord of the east and the west and of what is between them" (26: 28) "How can I seek a lord other than GOD? While He is the Lord of all things?" (6:164).

The Qur'an reports a part of the dialogue that took place between Moses and the Pharaoh, indicating the all-inclusive Lordship of Allah: "Pharaoh said: "And who is the Lord of the Worlds? He said: The Lord of the heavens and the earth and what is between them, if you would be certain" He said to those around him: Did you hear that?" Moses said: "Your Lord and the Lord of your forefathers!" Pharaoh said: "surely your Messenger who has been sent to you is mad". Moses said: "The Lord of the east and the west and of what is between them, if you have understanding!" (26: 23-28).

The existence of Allah is proved and illustrated in the Qur'an in various ways. **First** it draws the attention of those who faithfully believe in the law of causation to the signs of the universe which bespeak His divine existence: "Surely in the creation of the heavens and the earth, in the disparity of night and day, in the ships that course in the sea with that which benefits people, in the water that GOD sends down from the sky, reviving with it the earth after it was barren, in His spreading in it all kinds of living things, in the changing of the winds and the subjected clouds between the sky and the earth, indeed are signs for people who have understanding" (2: 164).

There has to be a creator for this creation and an organizer for this

perfect order: "or were they created out of nothing? Or are they the creators? Or did they create the heavens and the earth? But they are sure of nothing" (52: 35-36)

Pharaoh said: "And who is your Lord Moses?" He replied: "Our Lord is the One Who gave eyerything He created its nature and guided it" (20: 49-50).

Secondly, it invokes the soundness of human Fitrah (innate faith) which impells man to intuitively recognize the existence of the Mighty and Great God and Lord Allah Who protects and gives him sustenance. "So set yourself steadfast to the Religion on a True Path. The instinctive Religion which GOD has created in mankind. There is no alteration in GOD's creation. "This is the Right Religion, but most people do not know" (30: 30).

If this pure and sound innate faith is belied in times of joy, amusement and well-being, it always comes to life in times of hardships: "GOD is the One Who enables you to traverse the land and the sea, even when you set sail in ships, with a fair breeze, and they rejoice at it, then there comes upon them a strong wind and the billows surge upon them from every side, and they thought they were encompassed, they pray to GOD in sincere faith to Him: "If You rescue us from this, we shall truly show our gratitude" (10: 22). This innate faith also comes to life when man is suddenlly asked or wonders about the origion of the universe and its Creator. At this time the word Allah (God) will present itself as the only answer; "And if you ask them "Who created the heavens and the earth, and subjected the sun and the moon?" They will say: GOD" (29: 61). "Say: "Who provides for you from the skies and the earth? Or who possesses hearing and sight and who brings forth the living from the dead, and brings forth the dead

from the living, and who controls the universe?" They will surely say: "GOD" say: Then why are you not Godfearing" This is GOD, your true Lord, and what is there after the Truth but deviation, how then are you deviated from the Truth?" (10: 31-32).

Thirdly, the Qur'an brings in historical evidence that the belief in Allah and His Messengers has always meant life and well-being and that disbelief and rejection have always meant destruction and loss. The case of Noah: "But they called him a liar so We rescued him and those with him in the Ark, and We drowned those who had disbelieved in our Revelations, indeed they were blind people" (7: 64) In the case of Hud: "So We rescued him and those with him, by our Mercy and We severed the roots of those who disbelieved in Our Revelations, and they were not believers" (7:72) In the case of Saleh and his people the Thamûd, "So these are their houses, fallen down, because of the evil they committed. Surely there is a Sign in this for a people who have knowledge. And We rescued those who believed and were God fearing. (27:52-53).

Addressing the Messenger Muhammad (PBUH) the Qur'an refers to all these cases and others saying, "And We have sent before you, Messengers to their people and they brought them clear Signs, then We took vengeance on the sinners, it was ordained by Us to give victory to the believers" (30:47).

Allah is the One and Only God

Allah is One God with no partners whatsoever. There is no one or thing that is like Him in self, attributes or acts. " Say: " He is GOD The One and Only, The Eternal cause of all beings. He begets not, nor was He begotten - And there is none comparable to Him" (112:1-4).

"And your GOD is One God, there is no god but He,, the Most Gracious, the Merciful" (2:163):

All the great beauty and order in the universe point to the fact that the Creator is one. If there were more than one, order and beauty would be replaced by utter chaos and anarchy.

"If there had been in the heavens and the earth other gods but GOD, both would have been thrown into turmoil, Glory be to GOD! The Lord of the Throne, above what they attribute to Him!" (21: 22)

"GOD has not taken to Him any son, nor is there any god with Him; if there had been, each god would have taken away what he had created, and some of them would have lorded over others; Glory be to GOD, High Exalted, above that they attribute" (23:91)

Allah is the sole Lord of the heavens and earth, what is in them and in between. He created everything and measured it exatly according to its due measurements, and it is He Who gave to each thing its form and nature, then guided it aright. No creature Can ever claim to be the creator, giver of sustenance or controller of even one atom of earth or heaven. "And it behoves them not neither are they able" (26:211).

Allah is the sole God; none else is worthy or deserving of worship. It is only Allah that people must look up to in fear and hope; it is only to Allah that people must submit and humble themselves; and it is only Allah that must be asked for mercy and good fortune. All members of mankind- be they prophets, saints, kings or emperors- are Allah's slaves who can do themselves no harm nor effect benefit. They cannot control life or death, not to mention resurrection. To ascribe godship or to subject oneself to a human is to unrightfully overrate

that human and underrate oneself.

Correspondingly, Islam calls all people and especially the Jews and Christians. "Say: O people of earlier Scripture! let us reason together, that we worship none but GOD and we associate nothing with GOD and that we do not set up from among ourselves lords other than GOD" (3:64). The Prophet of Islam (PBUH) is described by the Qur'an as "no more than a Messenger, many were the Messengers that passed away before him" (3:144). He described himself as "the slave and Messenger of Allah". According to the Qur'an, all the prophets of Allah are human beings like ourselves who are chosen by Him to carry His Message to His creatures and call them to the worship of Him alone. This explains the fact that the epitome of Islam is the declaration of Allah's Oneness. "La ilaha illa Allah" (None has the right to be worshipped but Allah) it is also called the word of oneness seniority and devotion.

"La ilah illa Allah" marked a revolution against the tyrants and pseudogods of the earth, whether they were human, stone or otherwise. It is a worldwide call for the liberation of man and the abolishment of the slavery of man, nature, and every creature of Allah. "La ilah illa Allah" is the motto of a new system that is not made by a ruler or a philosopher. It is the system of Allah to which all human heads and hearts surrender and subject themselves. It also marks the birth of a society which is distinguished by discipline, purity of faith and absolute equality that dismantles racism and distinction according to class or province, the rationale being that all belong to Allah and all are loyal only to Him.

The tyrants of (Jaahiliyah) (the pre-Islamic period of ignorance) recognized the implications of the statement "None has the right to be

worshipped but Allah". They knew that it would put an end to their despotic rule and give support against them to all the victimized and weak people. They therefore brought swords and conflagration against all who embraced or sympathized with it.

It is lamentable for humankind that some people assume the status of god, or demigod or that their fellow people place them in such a status and subject or submit themselves to the will of these earthly pseudo-nohyphen gods. The faith in the Oneness of Allah purges and sublimates the hearts of the faithful. There are no more human gods, demigods, sons of gods or even a particular place frequenteds by a god. Humans are instructed not to prostrate before or even bow in awe or kiss the ground before any other human. This is the real origin of true human fraternity, true liberty and true dignity. A master and a slave are not brothers. It is not a free human who has to live with another who claims to be a god. Finally, dignity is lost it a human prostrates or bows in awe before another human or takes that human as absolute judge of an action in place of Allah.

The Perfection and Infallibility of Allah:

To believe in the existence of Allah is to believe that He is perfect in the manner that is wordly of Him, that He is infallible and free from the slightest imperfection or weakness "He begets not nor was He begotten, And there is none comperable to Him" (112: 304) This is illustrated by the beauty and the absolute perfection of the universe as well as by the sound and insightful nature of humans. The revelation of Allah. has made a detailed account of this: "He alone has the keys of the unseen none knows them but He. He knows what is in the Land and sea, not a leaf falls, but He knows it. Nor a grain in the darkness of the earth, nor anything fresh or withered, but is in a Book manifest"

(6:59). There is nothing like Him, He is the All-Hearing, The All-Seeing" (42:11). Allah is the All-Knowing, the All-Mighty The Doer of what He wills. No one and nothing can conquer Him or oppose His will. Say: "O GOD Owner of sovereignty, You give sovereignty to whom You please, and You seize sovereignty from whom You please, You honour whom you please, and You abase whom You please all good is in Your hands indeed You have power over all things". (3:26).

He is the All-Able; there is nothing that He cannot do. It is He Who responds to the one in distress when he calls Him, and He Who removes evil. It is He Who will give life to bones when they have rotted away and become dust. It is He Who willgive life to creatures as He created them for the first time, and this is easily done: "Blessed be GOD the One in Whose hand is the Dominion, and He has power over all things" (67:1). He is the All-Wise Who creates not in play nor without purpose. He leaves nothing neglected without judgment, reward or punishment. There is nothing that He does nor a law that He gives that is devoid of reason, even though it may not be understood by His creatures. Angels testify to this in the Qur'an: "They said: "Glory be to You! we have no knowledge except what You have taught us, indeed You are the All-Knowing, the All-Wise" (2:32). Likewise do all His Prophets, devotees and all insightful people: "Those who praise GOD, standing, sitting or lying on their sides, and reflect on the creation of the heavens and the earth: "Our Lord, You have not created this in vain, glory be to You! (3:191).

He is the Merciful Whose anger is overwhelmed by His mercy and Whose mercy and Knowledge are all-inclusive. The Qur'an quotes the angels' invocation: "Our Lord, You embrace everything in Your Mer-

cy and Knowledge" (40:7).

In the Qur'an we can read Allah's words: "My chastisement, I will afflict with it whom I please, and My Mercy encompasses all things" (7:156). The Qur'anic Suras are introduced by "In the Name of Allah the Most Beneficent, the Most Merciful" to signify and indicate how merciful Allah is and to strengthen hope in Him in the hearts of His creatures, especially the sinners and wrongdoers. "Say: "O My servants who have transgressed against their own souls, do not despair of GOD's Mercy, surely GOD forgives all sins, surely He is the All-Forgiving, the Most Merciful" (39:53).

The One God in Islam is not isolated from the universe as is the case with the Aristotelian god that he calls "The First Cause" or "The Prime Mover". Aristotle ascribes to that god negative attributes which render him - or rather it - ineffectual and ineffective. The Aristotelian god does not control, conduct, or dominate the universe. It knows only itself, unaware of anything else that goes on in the whole of existence.

The concept of god in Aristotelian and Greek philosophies in general is that it did not bring the universe from nonexistence to existence because the universe - to them - is eternal, not a creation. Aristotle says that god is neither accidental nor essential, does not have a beginning or an end, is not a composite nor a part of a composite, is not inside the world nor outside it, neither connected nor disconnected to it. These negative descriptions do not make that god a being to fear and hope in, nor do they relate people to their god because people are not watched or controlled by it. Consequently, we cannot speak of devotion to, trust in, reliance upon, fear or love of it.

This concept of the isolated god presented by Greek thought found its way into modern Western thought is contrary to the Islam's concept

of God : "Who created the earth and the high heavens; GOD, Most Gracious, is established on the Throne; To GOD belongs what is in the heavens, on earth, between them, and beneath the soil. Whether you speak aloud, He surely knows the secret and what is more hidden. GOD there is no god but He, to Him belong the Most Beautiful Names". (20:4-8).

"GOD, there is no god but He, the Ever-Living, the Eternal Being. No Slumber can seize Him nor sleep. To Him belongs all that is in the heavens and on earth. Who is there that can intercede in His presence except by His permission, He Knows their future and their past,nor shall attain of His Knowledge except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in preserving them and He is the Most High, the Limitless" (2:255).

God (Allah) in Islam is the Creator of all, Giver of sustenance to all, the Conductor of everything. He is fully aware of everything and has accounts of everything in the universe. His mercy includes all. He has created everything and then proportioned it. He has measured everything and then guided it. He can hear and see and knows all that is said or confided in hearts. "There are not secret consultations among three but He is the Fourth of them, nor among five, but He is the Sixth of them, nor fewer than that, nor more, but He is with them wherever they may be, then He shall tell them of what they have done, on the Day of Resurrection. Surely GOD has knowledge of all things" (58:7).

His is the creation and commandment, and in His hands is the dominion of all things. He merges night into day and merges day into night. He brings forth the living from the dead and the dead from the living and gives wealth and sustenance to whom He wills without limit.

Everything that is in the universe, high and low with or without voice, animate or inanimate, all the stars, planets and their space and orbits are subjected to the ordinance and Law of Allah. They all testify to His Greatness and Oneness, bespeak His Knowledge and Wisdom and eternally glorify and praise Him. "The seven heavens and the earth, and whatsoever is in them Praise His Glory; nothing exists that does not celebrate His Praise, but you do not understand their praisings; surely He is All-Forbearing, All Forgiving" (17:44).

This universal glorification of and devotion to Allah is a great truth that many eyes fail to see and many ears fail to hear. It is, however, all too obvious for the insightful and the sensible - who view the whole universe as a place of worship with all its beings prostrating in devotion to Allah, reciting verses of glorification and praise of the All-Mighty, the All-Wise, the Most Beneficent and the Most Merciful. "To GOD prostrates all that is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and evenings" (13:15). "All that is in the heavens and the earth glorifies GOD and He is the Almighty, the All-Wise. To Him belongs the dominion of the heavens and the earth, He gives life and ordains death, and He has power over all things. He is the First and the Last, the Outward and the Inward Who has knowledge of all things" (57:1-3).

"Did you not see that all in the heavens, the earth, the sun, the moon, the stars, the mountains, the trees and the animals, all prostrate to GOD: And many of the people. And many deserve the chastisement and whoever GOD shall abase, there is none to honour him. GOD does whatever He pleases" (22:18).

The Belief in Prophethood:

The belief in prophethood follows the belief in Allah's perfection, mercy, watchfulness over and conduction of the universe and, above all, His special honouring of man. Allah created man and subjected everything for his use. It cannot follow that the Creator should leave His creation after this on his own, utterly unguided. Divine wisdom dictated that man must be shown the path to the eternal -real- life. The Creator Who gave subsistence to the body provides subsistence to the soul. It is divine revelation which provides the subsistence of the soul and mind exactly as rainfall revives barren land.

It is not at all reasonable that man should be abandoned by the Creator. If left on his own, falls prey to his internal conflicting powers and faculties, and of course to the worrying prejudices and conflicting interests of society. The All-Wise therefore ordained that man be given guidance. He sent His messengers to illuminate people and tell them the absolute truths and thus guide them to Allah and establish justice on earth.

Fully aware of this, all the messengers of Allah tried to allay their people's surprise that Allah should send messengers to people to communicate His orders and commandments to them. Noah protested: "O my people, there is no error in me, but I am a messenger from the Lord of the worlds bring you the messages of my Lord, and I advise you, and I know from GOD what you do not know. Do you wonder that an admonition should come to you from your Lord on the lips of a man from among you? That he may warn you and you may be god-fearing, that you may find mercy". (7:61-63).

Hûd echoed Noah's words. In the case of Muhammad it is the-Qur'an that answers for Allah's Messenger: "Is it a wonder to mankind

that We revealed to a man from among themselves to warn the people and to give glad tidings to the believers that they sall have real honour and success with their Lord? unbelievers say: "This is a manifest enchanter" (10:2).

Revelation is the supreme form of guidance granted to man by Allah. Man is first guided by his inborn nature. One scholar indicated when this stage of guidance begins; asked when he first reasoned, he answered, "As soon as I was born. When I felt hungry, I reached for my mother's breast and when I felt pain, I cried"

This form of guidance, however, is not exclvsiue to man. It is granted to animals, birds and insects, which the Qur'an calls "inspiration" in the case of bees: "And your Lord inspired the bee; "Take your dwelling in the hills, in the tree and in trellises" (16:68). This can also be argued to exist in plants, as they extract their nutrition from the elements of the earth in definite measures, and in the celestial bodies which move in their orbits according to a law that they never trespass: "The sun must not catch up the moon, nor does the night outstrip the day. Each one is travelling in an orbit with its own motion" (36:40). It is the most general form of guidance comprehending all kinds of creatures. Moses expressed this idea when answering the Pharaoh: "Pharaoh said: "And who is your Lord, Moses?" He said "Our Lord is the One Who gave everything He created its nature and guided it" (20:49-50). The Qur'an also states: "Glorify the Name of your Lord, the Most High. The One Who creates in due proportion and harmony. The One Who determines and guides" (87:1-3).

The second rank of guidance is the sensory, which is superior to the natural. It includes some forms of awareness and cognition of things, although it is not wholly reliable. Man believes to see water when

it is not there in the phenomenon of mirage and he cannot notice the movement of shade, to give two examples.

The third rank of guidance is that of reason. It is superior to the sensory even though it often relies on the senses for perceptions that help make inferences and judgments. Reason is not wholly reliable either because it depends on the senses for basic perceptions. Man is distinguished from animals by reason but he still makes mistakes.

The fourth rank of guidance is that of revelation, which corrects the mistakes of reason, exposes the deception of the senses and indicates the way to what reason connot reach on its own. Above all, it decides controversies: "certainly We sent Our messengers with clear Signs and We revealed to them the Book and the Balance so that the people may observe justice" (57:25). "In the beginning all people were one nation submitting to the will of GOD, (afterwards they differed between themselves) then GOD sent Prophets as bearers of glad tidings and as warners, and sent down with them the Scripture in Truth to judge between the people in what they disputed. But disputes arose between those who had been given earlier Scripture only after clear Signs had come to them, out of their insolence to each other. But GOD willed to guide the believers to the Truth in their dispute, and GOD guides whoever He pleases to a Straight Path" (2:213).

The Belief in the Hereafter :

Is human life on earth only a matter of birth and death and nothing beyond this? The Qur'an quotes some of those who think so: "There is nothing but the life of this world we die and we live, but we shall never be raised up" (23:37). If those people are right, how can we explain the deep-rooted feeling and the remote voice in the conscience of man

since ancient times whcih tells us that man was not created merely for this short life? How can we explain the curious feeling of alienation or estrangement that man feels in relation to earthly life? why does man feel like a passerby, a guest or a visitor in this life?

How can we otherwise explain the great interest of the ancient Egyptians in mummifying and embalming the bodies of their dead and their buliding of pyramids wich occurred in many other civilizations in various forms? Can reason accept that life should come to an end without punishing tyrants, defiers, thieves, rapists and persecutors of innocent people? Conversely there are people who lead virtuous lives, struggle honestly, sacrifice themselves and pass away without being rewarded. They may not be recognized or known by people and are denied due thanks and gratitude. They might also die before receiving the fruits of their labour. There are also people who call for what is right and hold fast to it, defend it and in consequence are persecuted by tyrants and unjust people who torture, exile and even kill them in the process.

Is it not only rational that reason, which believes in the justice of the One God, should believe in or even demand the existence of another life where the good are rewaded and the wrongdoers are punished for what they did in the first life? Every atom of the earth and heavens bespeaks the fact of another life: "And We did not create the heavens and the earth and what is in between them in play. We did not create them except in Truth, but most of them do not know" (44:38-39), "And We have not created the heavens and the earth and what is between them in vain, such is the thought of the unbelievers; so woe to the unbelievers from the Fire. Or shall We treat those who believe and do righteous deeds, as those who are corruptors on the earth or shall We treat the pious as the impious? (38:27-28), "Or do those who commit evil deeds think that We shall make them equal to those who

believe and do righteous deeds; that their living and dying would be equal? Evil indeed is their judgment. And GOD created the heavens and the earth in Truth, and that each soul may be recompensed for what it has earned, and none shall be wronged". (45: 21-22). "And to GOD belongs what is in the heavens and the earth that He may recompense those who do evil for what they have done, and He may recompense those who have done good with what is best" (53:31).

Bringing the dead to a new life is not hard for the One Who first created them: "And GOD is the One Who originates creation, and afterwards He will make it return, it is easy for Him. His are the Most Exalted attributes, in the heaven and the earth, and He is the Almighty, the All-Wise" (30:27).

Characteristics of the Islamic Faith Clarity

The Islamic faith is distinguished by characteristics that other creeds do not have. First it is a clear, simple, uncomplicated faith. There is nothing mysterious or obscure about it. It simply states that beyond this highly ordered beautiful universe there is One God Who created it and conducted it. The One God measured everything and ordained everything in it. The God or Lord has no associates or partners, no wife, no child and none like Him: "But to GOD belongs all that is in the heavens and on earth, all creation worships Him in humble obedience" (2:116).

This faith is clear and rational, because reason always seeks unity beyond variety and tends always to attribute different things to one cause. In Islam there are no church mysteries and complications nor the complexities of Manichean beliefs. Islam rejects the motto raised by irrational creeds, Believe blindly".

Nature- bound

The Islamic faith is neither alien nor runs counter to the nature of man. It indeed uniquely matches and splendidly responds to the code of that nature. The Qur'an states this explicitly: "So set yourself steadfast to the Religion on a true Path. The instinctive Religion which GOD has created in mankind. There is no alternation in GOD's creation. This is the Right Religion. but most people do not know" (30:30).

The Prophet (P.B.U.H) also put it explicitly: "Every human is born a natural believer [in Islam] and it is the parents who make the child

Christian, Jewish, or Mazdaist". This means that parental intervention is responsible for making people the Christians, Jews, or Mazdaists that they are. Islam is not in need of such parental intervention.

Unchangeable

It is a definitively stable and unchangeable faith; nothing can be added to or taken from it. No ruler, scientific or scholarly congregation or religious congress can venture to do so. The Prophet (P.B.U.H) said, "Anybody who adds to our Faith anything alien to it is utterly rejected". The Qur'an rhetorically and ironically asks: "Or have they associates who have ordained for them some religion which GOD has not prescribed?" (42:21). Accordingly, all the legends, myths and additions that have been interpolated in some Islamic books and have made their way into the minds of the common people are false and utterly rejected by Islam and must be considered as contrary to it.

Reason-Bound

The Islamic faith is also reason- bound, i.e. verifiable. In Islam it is never said "believe blindly" or "close your eyes and follow me" or "ignorance is the mother of faith"; if such "grains of wisdom" are allowed in some faiths they are forbidden in Islam. The Qur'an states: "Bring your proof if you are truthful in your claim" (2:111); "Say: "Bring your proof, if you are truthful" (27:64).

St. Augustine's statement, "I believe in this because it is impossible", is contrasted to the Muslaim scholar's statement, "the faith of an imitator is not accepted".

It is not only the heart or emotions which the Islamic faith addresses. It mainly addresses the mind. All the Islamic propositions are open

to discussion and are established by strong evidence and unmistakable proofs. Muslim scholars state, "reason is the basis of tradition and sound traditions never contradict the work of sound reason". For instance, the issue of the existence of the One God is expounded by the presentation of proofs and evidence from the universe, human nature and history. Another example is the issue of resurrection. The fact is not Just stated. The Qur'an argues that the Creator Who first brought man to this life created heavens and earth and brings life to the barren land (i.e. resurrects it) and can certainly re-create the universe. The Qur'an also argues the case by referring to the necessity of establishing justice by rewarding the righteous and punishing the wrongdoers "That He may recompense those who do evil for what they have done, and He may recompense those who have done good with what is best" (53:31).

Moderation:

Moderation is, generally speaking, characteristic of Islam. In regard to Faith, it uncompromisingly stands between the materialistic wholesale rejection of a metaphysical existence that cannot be proved by sensory evidence and the unreserved belief in more than one god. Islam also rejects the idea of incarnation i.e. the divine habitation in the bodies of rulers, kings, animals or plants. The Islamic faith rejects atheistic disbelief, ignorant plurality and misinformed associationism; it establishes that the God and Lord of the universe is One. There is no god but Allah, the One. "Say: To whom belongs the earth and all that is in it if you know? They will say: "To GOD, say: "Why then are you not admonished? " say: "Who is the Lord of the seven heavens and the Lord of the tremendous Throne?" They will say: "GOD, say: why then are you not godfearing? Say: "In whose hand is the dominion of all

things and who protects but is not in need of protection, if you know? " They will say: "GOD" say: "How then are you deluded?" (23:84-89).

This sensible moderation is further shown by the traits and attributes Islam ascribes to the One God. It does not describe Him in negative terms, thus avoiding the excessive abstraction of Greek philosophy in this respect. It also avoids the crude perception of God which ascribes to Him human traits and frailities such as sleep, tiredness, opting for rest, prejudice, bias, cruelty etc. Some religions, such as Judaism, have the lord meeting some of his prophets and even involves him in a fight from which he comes out defeated and is released only when he grants his victorious contestant a new title.

2-Worship

Every man must raise and think deeply on the existential questions, "Why was I brought into being? and "What is my mission in life?" Failing to raise or to deliberately ignore these questions on the part of man, who is endowed with reason and will, would reduce him to the state of animals who live to eat and seek pleasure. Ignorance of anything in life can be tolerated, but it is intolerable for humans to be indifferent or blind to the very question of their existence. Death, which comes suddenly, will shock those indifferent and mindless people into the recognition that the questions they ignored should have been taken far more seriously.

For all believers, these questions are not hard to answer, for they believe that the Creator knows the reason and purpose of His act of creation. A maker of a thing knows why he makes it in the way he does. Allah is the Maker of man and it is He Who controls man's life.

It is only natural that we ask Him to tell us why He made man in the particular way He did. We must ask Him, "Why, Allah, did You create man? Did You create him to eat and amuse himself ? Did You create him to work on earth, eat from the earth, then go back to the earth and that is all? Did You create him to lead a life of suffering that starts with a birth cry and ends with a death rattle? Then for what reason did You endow him with the powers and faculties of reason, spirit, and will?

Allah provides us with the definitive answers in the Qur'an, His Eternal Book, that He created man to be His vicegerent on earth. We can conclude this from Allah's words about Adam, and the angel's answer to Allah which implies that they wished for status of Adam: "And when your Lord said to the angels: "I will create a Caliph (vicegerent) on earth", they said: "Will You create therein one who will make mischief in it and shed blood while we celebrate Your Praise and extol Your Holiness?" He said: "I know what you do not know" (2:30).

The primay requirement for the status of the human vicegerent of Allah on earth is that man must know his God and Lord truly and worship Him dutifully. "GOD is the One Who created seven heavens, and of the earth a similar number. The command descends among them, so that you know that GOD has power over all things, and indeed GOD encompasses all things in His Knowledge". (66:12). This verse makes the recognition of Allah the purpose of creation of earth and heavens. In another verse we read "And I have not created Jinn and mankind except that they worship Me. I do not require them to provide for themselves, nor do I need them to feed Me. Indeed GOD is the Provider, the Lord of power, the Strong". (51: 56-58)

If we ponder the universe we know that everything lives and works for some other being: water for the land, the land for plants, plants for animals, animals for humans and humans for...? For whom does man live and work? That is the question.

The answer that nature screams out and that all beings indicate is that man is for Allah: to know Him, worship Him, fulfil his obligations towards Him and only Him. It is not reasonable that man should live and work for any beings but Allah. If all beings, high and low are subjected to man's service, and man uses them it cannot follow that he lives and works for the things that serve him.

It is an illogical and irrational inversion of the order of things that man should worship some powers of nature, manifestations of those powers or some natural phenomena. It is absurd and disgraceful for man to worship the sun, the moon, rivers, trees, or cows under any pretext. Nature and what can be called existential logic establish that man is to worship only Allah; It is the bitterest enemy of man, the devil, satan, who lures man to the worship of others.

The primary call of every Divine Message is: "Worship GOD! you have no other god than Him" (7:59). This exclusive worship of Allah was the first pledge that Allah exacted from humankind, and with His absolute ability, He recorded it in the very texture of human nature and made it part of the natural human disposition. The Almighty did that, the moment He endowed man with a mind to reason with and a heart to feel with He created in the universe signs that guide those minds and hearts to His Path. "O children of Adam! Did I not enjoin on you not to worship satan, surely he is to you an avowed enemy;

And that you should worship Me? This is the Straight Path" (36: 60-61).

It is not at all difficult to see that the primary mission of Allah's messengers and prophets is by removing the layers of forgetfulness, paganism or blind imitation from the real substance of human nature. It is only natural that the first call made by the messengers of Allah was: "Worship GOD! you have no other god than Him" (7:59). Every messenger argued with his opponents on these grounds: "There is no god but I so worship Me" (21:25). "And We already sent among every nation a Messenger saying: Worship GOD and shun false deities and demons" (16: 36).

The Meaning of worship

The Arabic word for worship is 'Ibâdah, Arabic dictionaries give various meanings and forms to this word. One dictionary gives it three forms, Abdiah, 'Ubûdiyya and 'Ibâdah, with one central meaning, "obedience". Another dictionary states that "subjection" and "submission" are organic to 'Ibâdah and 'Ubûdiyya, the latter form being related to slavery and enslavement (to the Almighty). Ta'biid in another form which means "self-abasement" (to the Almighty). The past participle form of the transitive verb Abbada in which when used as an adjective means "subjected for service"; so when (mu'abbad) is used to describe a road, it means "paved", and when it in used to describe an animal, it means "subjected". Every derivative of the word gives extra meaning to the concept of 'Ibâdah (In comparison, the Enghish word looks too simple and one- dimenional) Ta'abbud is asceticism. The Qur'ânic verse: "Enter you among My servants, And enter into My Paradise" (89:29-30), adds yet another meaning. "Ibâdi" here means my servants. The road is described as mu'abbad (paved)

because it is much trodden, humiliated. To this sense the word 'Abd; slave- is related. Subjection, humiliation, submission, self- abasement are all senses which are comprised in the meaning of the Arabic word 'Ibâdah.

'Ibâdah "worship" is the utmost degree of subjection. Every act of obedience which shows subjection and submission to Allah is worship; worship is a level of subjection that is worthy only of the Giver of the highest endowments in life such as understanding, learning and seeing.

Worship in Islamic Thought

Ibn Taimiyah tackled the matter of worship in a rather comprehensive and insightful manner. He analyzed it into its primary elements. In addition to the lexical meaning of "absolute obedience and submission", he emphasized the element of love. This last element is of great importance to Islam and all religions. In fact there cannot be true worship without love. Ibn Taimiyah argued the relation between religion and submission by referring to the fact that are derived from one stem. He concluded that religion is synonymous to obedience and submission, i.e. worship. Then he argued the point of the relation between worship and love by reviewing the ranks of love in Arabic and relating them to ranks of relationships between the lover and the beloved. He concluded that there cannot be true worship without true love. This great Islamic authority, Ibn Taimiyah observed:

To submit to another human without love is not to worship that human. to love something or someone without submission is not a form of worship for a man may love his child or friend. Love only or submission only is not enough for the worship of Allah. To Worship

Allah is to love and glorify Him more than anything or anyone else. It is only Allah Who is worthy of absolute love and absolute submission. Any love which does not stem from the love of Allah is false and of no avail; it is mere vanity to glorify a thing that Allah does not command us to glorify: "Say: "If your fathers, your sons, your brethren, your spouses, your near of kin and wealth you have gained, and trade which you fear may decline, and homes that please you, are more beloved to you than GOD and His Messenger, and striving in His cause, then wait until GOD passes His Judgment up on you" (9:24).

There are two requirements that are vital to worship in Islam, as explained by Ibn Tajmiyah. First is the committment to what Allah legislates and to which His messengers call. The observance of all the commandments of Allah is the element of obedience and submission in the concept of worship. It is not a true worshipper of Allah who refuses to submit to the command of Allah or refuses to follow His path, which runs parallel to His laws and commandments. And it will not help him that he admits that it is Allah Who has created him and gives him sustenance and subsistence. The pre-Islamic polytheists admitted this but they were not considered believers or true worshppers of Allah. It is not enough to admit the lordship of Allah, It is not enough to show submission and ask for sustenance and help from Allah in times of hardship. It is the submission of obedience, subjection, and worship which fulfils the right of worship and the rightful claim of godhead that Allah has over humans. In this light we should understand: "You Alone do we worship, and You Alone do we beseech for help" (1:5).

The essence of submission is the awareness of the Oneness of Allah and of the fact that He is omnipotent over the whole universe

and that all beings are His creatures and slaves and are totally under His rule and authority: "To GOD prostrates all that is in the heavens and the earth, willingly or unwillingly as do their shadows in the mornings and evenings. Say: "Who is the Lord of the heavens and the earth?" Say: "GOD" say: "Why have you taken other than Him to be your protectors, even such as have no power to profit or harm themselves? Say: "are the blind and the sighted equal? or can the darkness and the light be equal? or have they ascribed to GOD associates who have created a creation like His, So that the created is all alike to them?". Say: "GOD is the Creator of all things, and He is the One, the Superior Force" (13:15-16).

The essence of submission is a self-produced feeling of the need for the Omnipotent Who has the power to harm and benefit, to give life and death, to create and command. It is the need for the One in Whose hands is the dominion of all things, the One Who, when He intends a thing, only says to it "Be" and it is. A true worshipper feels weak before the One Who possesses all power, absolute and ultimate; feels ignorant before the All-Knowing; feels powerless before the All-Able and All-Powerful; and feels poor before the One Who possesses all wealth. Briefly stated, it is the sort of feeling that the slaves, the created, the mortal, and the poor have for the Lord, Allah, the Eternal, the Omnipotent, the Irresistable and the One Who manages and controls all.

As man's knowledge of himself and God increases, this vital feeling gets clearer, more refined and more effectual. This makes man rely more on Allah, turn himself more to Him for help, humble himself sincerely to Him and pray to Him in devotion, hope and fear.

when, out of ignorance, man underrates himself and his God, these-

feelings do not fade away; they rather go astray, deviate and are redirected, even though the words "submission", "god" and "obedience" may not be used to describe this deviant attachment.

Second this observance of Allah's commandments must emanate from a heart which loves Allah, for there is no being in existence that is more worthy of love than He. Allah is the Bounteous, Giver of all good, Who created man, created for him all that is on earth, completed and perfected His graces upon him both apparent and hidden, shaped him and made good his shape, created him of the best stature, honored him and preferred him to many of His other creatures, taught him to speak, made him a vicegerent on earth, breathed soul into him, and made His angels prostrate before him. Then who is more worthy of love than Allah? And who else would humankind love if not Allah?

Essential to the love of Allah is the recognition of His bounty, grace, mercifulness, beauty and perfection. To love beauty, goodness, benevolence, and to aspire to perfection is to love Allah, the originator of them all. Moreover, to love oneself truly is to love Allah, the Maker of that self.

True knowledge of Allah leads to true love of Him. Now we can understand why the Prophet (P.B.U.H.) once said that prayer was the joy of his life. Being the best lover of Allah, he found in Prayer a straight passage between his heart and his Creator. The prayers and invocations of the Prophet (PBUH) show how much he yearned for the meeting of Allah and how much he longed to look upon His face. When he was given the choice of staying on in earthly life or going back to Allah, he chose the "Supreme Companion (Allah)".

Some Muslim scholars, however, claimed that the essence of di-

vine love is unattainable by humankind. They said that the constant obedience of Allah is only the meaning of the love of Allah but the real substance of this love is unimaginable without analogizing and exemplifying. It was for (Al-Ghazaly) to refute their ideas in a detailed manner. This great Muslim thinker stated that it is only Allah who is worthy of absolute and ultimate love, in all its forms and manifestations.

The purpose of creation is worship, and, according to Islam, worship is obedience with absolute submission and absolute love. It has to be asked now: obey Allah in what way and in what sense? In other words, what are the manfestations of this obedience? This is simply to ask what is so unique in the Islamic definition of worship? To question we confidently respond by stating that worship in Islam is a harmoniously comprehensive concept which includes matters of religion and all worldly concerns.

Worship in Matters of Religion:

Ibn Taimiyah's treatise entitled Enslavement (to Allah) was largely written in response to a question about the meaning of worship as Al-Qur'ân uses the word in such a verse as "O people! Worship your Lord" (2:21). The treatise begins with the definition of worship in Islam:

Worship is a comprehensive term that denotes every act which is commendable by Allah. Worship includes such practices as performing prayer; giving zakah; fasting; making the pilgrimage; faithful being honesty and truthful being to parents and all relatives; trustworthy; being enjoining good conduct and forbidding all evil and harmful conduct; fighting the disbelievers (who fight the believers) and the ocrites;

being generous to neighbors, the needy, the wayfarer strangers and animals; praying and invoking Allah; reading and reciting the Qur'ân; honouring the Messenger of Allah (P.B.U.H.); fearing and repenting to Allah; forbearing the ordainments of Allah; thanking Him; accepting His fate; relying on Him; paying for His mercy and fearing His torture. As explained by Ibn Taimiyah, the scope of worship in Islam is considerably wide, including what Allah imposes on us as compulsory worship and what every Muslim does on his own for the love of Allah, be it prayers or behevior towards other people. In another part of his treatise, Ibn Taimiyah states that one's best to get to what one wants or following all the worldly paths and rules to get to one's goal is worship. "Every warldly pursuit that Allah ordered His creatures to follow is warship". Furthermore, Ibn Taimiyah states that all religion is worship. He, however, argues this point on the basis of a linguistic analysis of the word Dîn "religion" in Arabic, which includes the meanings of submission, humility, obedience and rule. Thus the correspondence between the lexical meaning and the religious meaning is established.

Worship and Worldly Concerns

According to Ibn Taimiyah, religion is all worship. Religion, i.e. Islam, is also a way of life which determines man's behavior and relation to fellow humans in accordance with the word of Allah. Defined as such, worship embraces all aspects of worldly life, starting from table manners through politics and financial affairs to international law in peace and war.

In the Qur'ân we find divine commands of legal and legislative nature that the faithful are ordered to implement and enforce. In surah 2, to cite an example, the clause ".... prescribed for you" is used to indi-

cate many divine commands of this nature: "O you who believe prescribed for you is the law of retribution in cases of murder..." (2:178)' "It is prescuibed for you, when death approaches any of you and if he leaves behind possessions, that he shauld make a bequest to the parents and the next of kin in a fair way, an obligation on the pious" (2:180); "O you who believe! Fasting is prescribed for you as it was prescribed for those before you that you may be pious" (2:183); "Fighting is prescribed for you, and you dislike it, but you may dislike a thing which is good for you" (2:216).

The law of equal punishment, writing a will, fasting, fighting in the cause of religion, etc. are prescribed for the faithful; that is, they are commanded by Allah to enforce them, the enforcement of Allah's commandments being worship of Allah. This conception of worship runs counter to that of the common people who associate the word "worship" only with such "religious" practices a very narrow sense as prayer, fasting, zakah and so on and so forth. Doing this, misinformed people exclude ethics, manners, regulations, laws, habits, and customs from the realm of worship. The five pillars of Islam, great and important as they are, are only part of Islamic worship. Worship in Islam encompasses life in its entirety. It is for worship in this sense that Allah created man.

Worship in sbmission

The response of a true worshpper of Allah to what Allah orders him to do and not to do is to say "We hear and we obey, we seek Your forgiveness our Lord, and to You is the destiny" (2:285). A true worshppers beliefs, speech and deeds are all ruled by what Allah ordains, for a believer is one who is a servant of Allah, not of another creature, or even himself. Believers are not "unruly" in the sense that they do

whatever they like or do not do what others like them to do. They are aware that they are committed to a pact with Allah which they must respect which prescribes for them a way of life that they must follow. The main article of that pact with Allah, the pact of faith, is that the faithful must surrender and submit their life to Allah, and it is for His Messenger to lead, guided by the perfect and infallible words of Allah's revelation. The believers' submission simply means that when Allah says, "Do" and "Do not do," they say, "We hear and we obey". This is stated by the-Qur'ân: "And it is not for any believer, man or woman when GOD and His Messenger have decreed a matter, for them to have any choice in that matter. And anyone who disobeys GOD and His Messenger, has indeed gone astray into open error" (33:36). "Most surely the believers, when they are summoned to GOD and His Messenger that he may judge between them, say only "We hear and we obey", they are the successful" (24:51).

It is not a true worshpper of Allah who says, "I pray, fast and make pilgrimage, but I can eat pork, drink alcohol accept interest on lend money and reject whatever I do not like of Qur'ânic" laws and use whatever laws in place of Allah's laws" It is not a true worshpper of Allah who does not observe the Islamic manners, morals, ethics, traditions, such as a Muslim man who puts on silk clothes, wears gold, and acts like or imitates a woman. As for a woman, it is not a true worshpper of Allah who performs prayers and observes the fast of Ramadan but does not cover her body properly, wearing tight or transparent clothes and abstaining from drawing a veil over her head and bosom. Whoevr thinks that worship is confined to the walls of mosques is a false worshpper, a worshpper or a slave of his whims or the whims of some other slaves like himself.

Worship in works useful to society:

It is unmistakably a novelty of Islam to include in the realm of worship useful social works and deeds that bring people closer to the favour of Allah (not simply deeds that Allah rewards people for doing) As long as a person means to please Allah and not to gain worldly reputation or procure praise, whatever useful works in society this person does is considered worship. It is worship to alleviate the grief of a person, to pay off another's debt, to help people overcome hardships, to eliminate misery, fight poverty, to give shelter to the homeless, to rid a person of harm befalling him, to clear the way of obstacles and to bring forth benefit to a person or an animal.

Moreover, some deeds which a person might think of as little are highly valued by Allah as supreme acts of worship. To cite an example, the Messenger of Allah (P.B.U.H.) once said, "Do you want me to tell you of a rank (of worship) which is superior to that of prayer, fasting and giving charity?" The Companions said "We do" The Messenger of Allah (P.B.U.H.) said, "It is to reconcile differeness between people, for a rousing differences between people is to use a razor to shave not hair but religion (off hearts)".

Another example is visiting and inquiring after the sick. Allah's Messenger said "Whoever pays a visit to a sick person is addressed by a heavenly voice: "Good you are and so are your footsteps and it is a rank of Paradise that you are rewarded by".

These useful social deeds daily obligatory that every Muslim must perform. Further, there are some traditions of the Prophet (PBUH) in which he makes it known that every organ and bone in the human body is required to perform worship in this social sense. Abu Hurairah reported the Messenger (PBUH) to say: "Every digit of the hand or

foot of a man is required to do a daily act of charity: to judge justly between two people is charity, to help a man mount to or hoisting his belongings for him is charity, a good word is an act of charity, each step on the way to prayer is charity, and to clear the way of harmful things is an act of charity".

Worship in earning one's Living:

The Prophet (P.B.U.H.) also indicated that the worldly works that people have to do is to earn a living which can be acts of worship that bring people closer to the favour of Allah, even if nobody outside their immediate dependents gets benefit from their works. A farmer, a factory worker, a merchant, a lowly employee or a professional person can make his job into prayer, Jihad in the way of Allah, if he observes the following conditions:

1. The Work shouled be legal according to Islam. The works that Islam prohibits, such as taking or paying interest, providing places for dancing and drinking alcohol, can never be acts of worship, Allah is Good and He accepts only what is good.

2. The worker's intention should be good. A good Muslim intends by his work to support himself and his dependents honorably, to do good to his nation, and to mean the welfare of the whole earth as Allah orders him to do.

3. One should do one's work in the best way he can. The Prophet (P.B.U.H.): said "Allah prescribed that every thing should be well done, well made". He also said: "Allah likes everyone to perfect what he is supposed to do".

4. Allah's commandments should be observed. No injustice, cheating or deception are to be done to others.

5. One must not be too occupied by "worldly" concerns to forget "religious" duties, as Allah says. "O you who believe! Let not your wealth nor your children divert you from the remembrance of GOD, and whoever does that, they are the losers" (63:9); Men who are not diverted by trade or merchandise from remenbrance of GOD, and from establishing prayer and paying the alms (24:37).

Worship in the gratification of appetites

"Intention" is the word that can turn man's habits and appetites into forms of worship. What distinguishes Islam most in this respect is that the human natural need for food and desire for sex can be included in the realm of worship. This is indicated by the Prophet, who said: "You can be rewarded (by Allah) even for sexual interecourses someone exclaimed: "Do we gratify our lust and be rewarded for it?" The Prophet (P.B.U.H) retorted: "Would you not be punished if you committed adultery?" When they answered in the affirmative, he said: "So if you gratify lust legitimately you are rewarded". Muslim scholars explain that this indicates that Allah's mercy is all-embracing. He rewards them for gratifying their lust if by doing it they mean to give their spouses their rights and remain chaste.

The effects of worship comprehensiveness:

The Comprehensiveness of the Islamic conception of worship is likely to influence man and society in a most profound and goodly manner. This influence is more likely to be felt in two ways.

First, the life of a muslim takes on a godly nature as he is constantly attached to Allah in whatever he does. Since his intention is that of a devout worshpper, such a Muslim will seek to do more works which are beneficial to himself and his fellow men in the best he can, in the

certainty that this brings him closer to the favour of Allah and makes Allah's reward even greater. This conception of worship is also likely to encourage the believer to perfect his worldly work because he knows that work is an act of worship for which he expects reward from the All-Bountiful.

Second, uniformity of purpose and direction characterizes a worshpper in this comprehensive sense. It is Only One God that he seeks to please by whatever he does and does not do. And it is only that One God that he tries to please by whatever pursuit he follows, "religious" or "worldly". No conflicts or schizophrenia are thus permitted to emerge. A worshpper in this sense does not worship Allah at night and society in the daytime, does not pray to Allah in the mosque and idolize riches and money in the market place. And finally, this type of worshpper does not worship Allah one day and others during the remaining six days of the week. He worships Allah wherever he is; and in whatever task or job he is to do, he is always aware that Allah is watching over him. "And to GOD belong the east and the west; in whatever direction you turn your face you will face GOD" (2:115).

If a person's soul and heart are only possessed and enlightened by the commands and the guidance of Allah, he can suffer no distractions and is thus saved from the torture of divided loyalties. His is a uniform life with one way and one purpose because it is guided by Allah, the One.

Worship is classified and divided only for the purposes of study of fiqh, (Islamic Law) but in other types of writing we find that a scholar like Ibn Taimiyah states that worship encompasses all religion. Another eminent scholar and authority on Islamic scholarship, Ibn Al-Qayyim says that all religion is encompassed in, You alone do we

worship" (1:5), as we will indicate shortly.

There is still another dimension to the comprehensiveness of worship in Islam. Every particle in the Muslim's body and soul can be involved in worship: the mind, the heart, the tongue, the ears and the other sense organs. A Muslim's mind worships Allah by thinking of the creation of the universe and itself and studying the revelation of Allah and the destinations of past nations and histories, detecting the morals of such past events. A Muslim worships Allah with his heart by loving and fearing Allah, praying to Him in hope of His mercy and fear of His punishment, by accepting His fate with contentment and thanking Him for His gifts, by shying away from disobeying Him, relying on Him, and by being loyal and sincere in his worship of Him. Praying, reciting and reading the-Qur'ân and glorifying Allah are the forms of worship by the tongue.

A Muslim worships Allah by the body as a whole, either by leaving off bodily pleasure as in the case of fasting or by acting in a specific way as in the case of performing the five prayers in which the whole body is involved: muscles, tongue, mind and heart.

By Spending money, which is so dear to people, a Muslim worships Allah as in the case of Zakah' and charity. The Muslim scholars call this "Fiscal worship". They also call fasting and praying "Physical Worship". The word physical here, however, is used to mean the entirety of man, not only the physical aspect. Worship is not realized or recognized without intention, which is the prerequisite of every form of worship. Intention emanates from the heart. The worship of an intoxicated person, and of a lunatic and the like are not valid or even acceptable.

A Muslim can worship Allah by leaving his family and country for

a far land, as in the case of pilgrimage and 'Umra (minor pilgrimage) or the emigration to a land where he can practise and call others to his religion. Travelling for Jihad, (fighting for the cause of Allah) and for the sake of knowledge and science is also a way to worship Allah. Fiscal and Physical worships are merged in this case.

Finally, a muslim worships Allah by sacrificing his most valuable things or even himself such as by calling others to the religion of Allah, enjoining good conduct and preventing bad and harmful practices, and fighting disbelievers and hypocrites to make the word of Allah the uppermost and the word of disbelievers the lowermost.

The Purpose of Worship

We now know that man's mission in life is to worship only Allah, that worship is ultimate subjection with absolute love, and that worship in Islam encompasses all aspects of religion, the entirety of man and the whole life.

There remains a question that some people untiringly ask: Why do we worship Allah? Put differently, why does Allah demand us to worship Him though He does not need us or our acts of worship? What is the reason? Purpose? Does He benefit from our worship, obedience and submission to Him? Or is it we who benefit from worshpping Him? What kind of benefit is it that we as creatures get? Is worship only a matter of commands from Allah and obedience from us and nothing beyond that?

The certain answer is that Allah does not get benefit from our worship or harm from our abstinance from worship. He is above all that. He teaches us this fact through Solomon's words in the-Qur'ân: he said: "This is from my Lord's Bounty, that He may try me whether I am grateful or ungrateful. And whoever is grateful he is grateful for his own soul's good, and whoever is ungrateful indeed my Lord is All-Sufficient, the Generous" (27:40). "O people! It is you who stand in need of GOD, and GOD is the All-Sufficient, Worthy of All Praise" (35:15). We learn this also from a Hadith Qudsi (a Sacred Hadith): "O My servants, you will not be harming Me and you will not be benefitting Me . O My servants, ever the first of you and the last of you, human and jinn to be as pious as the most pious heart of any one man of you, that would not increase My Kingdom in anything. O My servants, were the first of you and the last of you, human and jinn to be

as wicked as the most wicked heart of any man of you that would not decrease My Kingdom in any thing".

The answer to the question of worship has to do with existential questions of from where? to where? and why? It lies with the very nature of man, the substance of his mission on earth and the destination for which man is prepared after this life is brought to an end.

To be more specific, we here advance four aspects to the question (or rather the answer to the question) of the purpose of worship.

1. Man is not a mere physical structure that needs the nourishment of the earth for its subsistence. The reality of man is that precious essence which has made him human, dignified over and master of all earthly beings. That essence is the soul. This soul finds life only in the communication with and attachment to Allah. The worship of Allah is the daily provision and nourishment of the soul, which never becomes scarce.

It sometimes happens, though, that the noble essence of man gets shrouded in layers of vanity and negligence and the shining care is covered by the rust of uncertainty and disbelief. But those cankering layers and rust can at once be blown away by the storms of life that bring man face to face with the Truth. That rust can be instantly burned by the glow of that Truth. The precious care is allowed to shine again when man goes back to his true Lord. This is a fact that the Qur'ân states and events of life support: GOD is the One Who enables you to traverse the land and the sea, even when you set sail in ships, with a fair breeze, and they rejoice at it, then there comes upon them a strong wind, and the billows surge upon them from every side, and they thought they were encompassed, they pray to GOD in sincere faith to Him: "If You rescue us from this, we shall truly show our grat-

itude" (10:22).

A genuine need for Allah is always felt by the human heart. There is nothing on earth that can gratify this need; it is only the heart that felt attachment to the Lord of the universe, i.e. true worship, which can gratify that need. Ibn Taimiyah observes:

The heart is especially in need of Allah in two aspects: worship and asking for help and reliance... The joy, peace, happiness, goodness, and reassurance of the heart are not realized without loving, worshipping and repenting to Allah alone. All the joys and pleasures of the world cannot give the heart the peace and reassurance of worship; the need for Allah is inherent in it- [it was so created]. Allah is the One for the heart to love, worship, and follow. Doing this, the human heart can achieve contentment and happiness and find peace and reassurance.

2. Enslavement by Allah alone is the highest level of freedom because it frees the human heart from being enslaved by fellow creatures. It frees man's heart from subjection and subordination to all tyrants and false gods who humiliate people and reduce them to the lowest and meanest form of slavery, even though they may appear in the shape of masters and freemen.

In the heart of man, there is an inherent need for a god, Lord, or object to worship, to attach itself to, to please and follow. If it was not Allah that was taken as God and Lord, man would take many gods other than the One: things that are visible or invisible, recognizable or unrecognizable, existent or non-existent.

The one honourable way to gratify the need to the human heart for a master and god is to worship the True Lord, Allah, and leave off all

false lords and masters. This is a certain way to procure happiness for the human heart, mind and conscience: GOD has set a similitude, a man who is shared by many partners disagreeing with each other, and a man who belongs to one man, are the two equal in similitude?

A one-master slave is certainly much happier than a many - master slave.

3. Worship is a divine test that edifies humans. This life is not the destination of man, but only a transitional period for the life of eternity and immortality. Some ancients said, "you are created for eternity, but you move from one house to another". It is the life hereafter which counts: "Indeed the Hereafter is the life if only they knew" (29:64).

Man is edified and prepared in this mortal life for the life of eternity. The tests and hardships which Allah puts man through purgation and purify his self and soul and thus prepare him for immortal life. The Almighty created man with a dual nature: in man there are elements that can raise him to Heaven and others that can bring him down to earthly level. Man has instinct and lust, reason and will, and matter and soul; man, therefore, needs the purification of worship.

4. Above all, worship is Allah's rightful claim on His creatures Mu'âdh ibn Jabal (may Allah be pleased with him), a companion of the Prophet (P.B.U.H.) related that he was once the travelmate of the Prophet when the latter asked him about Allah's rightful claim on His creatures. Muadh answered that Allah and His Messenger know best. The Prophet (P.B.U.H) said: "The rightful claim of Allah on His slaves is that they worship Him and not ascribe associates to Him".

This right of Allah does not by any means deprecate us. Rather, it is unacceptable to worship others than Allah because by this way the

right is given to the wrong being. To reject enslavement to Allah and claim absolute independence is also unacceptable. We were nothing before we were brought into existence and from darkness to light. We were favoured over many other beings. We were given the best shape and fashioned in the best manner, taught speech, given reason and will, and the beings around us were subjected for our service. The land is our bed and cover; the sky is our ceiling; the sun provides us with heat and light; the planets and stars guide us (as to directions and time calculations) and beautify our ceiling; Seas carry our ships which carry our trades and provisions; rain is caused to fall so that we can drink and give water to our animals.

Who did this all? We did not create ourselves or even one atom of what is around us. No human or jinn ever claimed that he was the creator and conductor of the universe. Then Who is that All-Knowing, All-Wise, All-Able One who made this highly ordered universe and sustained it? Who created man in this good shape and subjected what is in heaven and earth for his service and granted him all sorts of graces, apparent and hidden?

It is Allah, to whose Existence, Perfection and Oneness, sound nature and enlightened reason testify. It is only natural that that Bountiful Creator must have the rightful claim on His creatures to worship Him, Subject and submit themselves to Him: "O people! Worship your Lord, Who created you and those before you, so that you may be pious; GOD is the One Who has made the earth your couch, and the heavens an edifice; and sent down water from the sky. He brought forth therewith fruits for your sustenance, so do not join equals with GOD while you know better (2:21-22). "Glorify the Name of your Lord, the Most High, the One Who created in due proportion and har-

moniously, The One Who determines and guides, The One Who brings forth pasturage, then reduces it to withered grass (87:1-5).

3- Ethics and Morals

Islamic scholars traditionally classify Islam into four sections: creed, forms of worship, dealings, and morals. It should not be inferred that the question of morals is the least important because it is the last study section. In fact, to study the Qur'an and the Prophet's Traditions closely and carefully is immediately to recognize that Islam is essentially a religion of morals and ethics in a most comprehensive and profound manner and that morality is one of Islam's major general characteristics.

Islam lays great stress on morals and virtue and warns forcibly against vice; it demands the utmost degree of commitment to commandments in this respect and promises the greatest rewards for those who observe them and the utmost punishment for those who do not, in this life and hereafter. Islam's concern with morals and good conduct is so great that the Qur'an does not find a better quality to praise in the Messenger of Allah: "And surely you are of a great morality (68:4). The Messenger himself (P.B.U.H.) recapitulated the Message of Islam in his brief statement, "I was mainly sent by Allah to perfect [the divine system of] good conduct and morals". This matter of morality, refined ethics and codes of good conduct is integral to the Islamic system, teachings, creed, worship, dealings and even politics and economics in peace and war.

The Islamic Faith and Codes of Conduct

The basis of the Islamic creed is Allah's Oneness as opposed to associating partners with Him. The belief in the Oneness of Allah is per-

ceived by Islam as a moral matter, so it is just to believe in His oneness and it is a great injustice to Allah to believe otherwise; injustice is a vice as much as justice is a virtue. "... surely. polytheism is a grievous inquity" (31:13). It is an injustice because it misdirects the acts of worship and glorifies unworthy objects. All forms of disbelief are deemed injustice by the Qur'an "and the unbelievers they are the transgressors" (2:254). When the Islamic faith is truly realized, it bears fruit in the morals and conduct of a Muslim in the manner that many Qur'anic verses and many of the Prophet's oral traditions indicate: "Prosperous indeed are the believers who are humble in their prayers, from vain talk turn away. who are active in almsgiving. And guard their Chastity.. And Those who faithfully observe their trusts and their covenants". (23:1-5, 8). "Most surely the believers are those, whose hearts tremble with awe when GOD's Name is mentioned and when His Revelations are recited to them their faith increases, and they put their trust in their Lord; Those who establish prayer and spend out of what We have bestowed on them; Those are the true believers..." (8:2-4)

"Most surely the believers are those who believe in GOD and His Messnger, and never have any doubt, and strive with their possessions and their souls in GOD's cause,they are the truthful ones". (49:15) And the true servants of GOD the Most Gracious, are those who walk modestly on the earth, and who when the ignorant address them, say: "peace; And those who spend their nights prostrate to their Lord and standing; And those who say: "Our Lord avert from us the chastisement of Hell; surely its chastisement is a grievous torment; Evil indeed is its dwelling place and as an abode", Those who when they spend, are not extravagant nor niggardly, but find a middle way between. And they do not invoke with GOD any other god, nor kill any

soul GOD has forbidden, except by right, nor commit adultery; and whoever does this shall meet the price of sin" (25: 63-68).

As the Prophet (P.B.U.H) indicates, morality and faith are intertwined, and virtue is a pre-requisite to as well as fruit of sound faith. Many of the Prophet's traditions point this out:

"A true believer in Allah and the Day of Judgement will be merciful and kind to his relatives; a true believer in Allah and the Day of Judgment will not hurt his neighbor; a true believer in Allah and the Day of Judgment will either say something good or keep silent".

"Faith falls into over seventy sections, the Supremest of which is La ilaha illa Allah (There is no god but Allah,) and the lowest of which is clearing people's way of whatever may hurt; bashfulness is one section of Faith".

"A believer who commits fornication is not a believer while he is doing it; a believer who steals is not a believer while he is doing it; a believer who drinks alcohol is not a believer while he is doing it".

Worship and Morality

Islamic worship is meant to straighten morals and conduct. Prayer, the primal and daily Muslim form of worship is, among other things, meant to form self-motivation (for good and against evil); it also forms the religious conscience "...and establish prayer, surely prayer wards off abomination and evil..." (29:45). Prayer is a moral support for the Musim against the hardships of life: "O you who believe! Seek help through patience and prayer..." (2:153).

The form of worship which is always mentioned together with Prayer in the Qur'an is Zakat. Zakat is not a mere tax exacted from the

rich to be given to the poor; it is more a way to cleanse and purify man's morals than an act of money collecting and financial development: "Take from their wealth charity (alms) to purify them and to cleanse them thereby.." (9:103).

Islamic fasting is meant to train man to control his desires and label against whatever he/she takes to be essentials of life. In other words, it prepares man's heart for taqwa, a word which denotes and encompasses every act of goodness in Islam. "O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may be pious (2:183).

Another way of purifying the Muslim and illuminating him as to the real worth of material luxuries and life conflicts is the Islamic journey of pilgrimage. By Al-Ihrâm (a uniquely Muslim concept and act) a Muslim is demanded to go into a life of simplicity, humility, peacefulness, seriousness, and abstinence from material luxuries. "The pilgrimage is in appointed months, so whoever undertakes the obligation therein, let there be no obscenity, nor wickedness nor wrangling in the Pilgrimage (Hajj)..." the Hajj". (2:197).

If these acts of worship fail to recognize their intended aims and their real meanings, they are rendered as void and a soulless body. It is not at all surprising that the Prophet (P.B.U.H.) explicitly and eloquently made this point. About prayer he said: "If prayer does not stop a man from doing evil, his prayer is useless". He also said: "Many, a man who stays up at night praying gains nothing but unrest". And about fasting he said: "The one who fasts but does not abstain from false testimony in words and deeds will not be viewed favourably by Allah for abstaining from food and water". And he also said: "Many people who fast gain nothing beyond hunger and thirst".

Morals and Economics

There is an Islamic code of conduct which is meant to be a frame of reference for economic and financial matters such as production, trading, distribution and consumption. Contrary to the contention of some ecomomists, these matters of "business" are not separated from the ethical and moral question in Islam. There are values and ideals that must be observed and respected.

A Muslim is not allowed to produce whatever causes moral or material harm to people, regardless of the amount of profit or the usability of the product. Growing tobacco and hashish and the like does procure huge profits, but it is forbidden in Islam that a man makes profit at the expense or harm of a fellow human.

This applies to the alcoholic beverage, industry in which grapes and other crops are turned into kinds of drinks. The profits made by the owners of wineries and the like might be huge, but Islam disregards those profits because of the huge harm and damage that alcohol causes to people's minds, bodies and morals, and the corruption it causes on the individual, family and total society. "They ask you concerning intoxicants and gambling, say: "In both of them there is great sin, and some profit for people; but the sin is greater than the profit (2:219).

A Muslim is not permitted to trade in intoxicants, pigs, the meat of dead animals and idols. Neither is he allowed to trade if he knows that the buyer will use it to harm others, such as selling grapes juice or the grapes themselves to a person that he knows will make wine from it, or selling arms to a person that he knows will use it to kill an innocent man or terrify people. The Prophet (P.B.U.H): said "If Allah prohibits something, He prohibits its price". He also said: The one who does not

gather his grapes at their ripening time in order to sell them later to.. a Jew or a Christian who will make wine from them, [by doing this] deliberately and by his choice goes into Hell".

A Muslam is not permitted to monopolize the trade of foods or whatever commodities the people need or to sell them at high prices in times of shortage or scarcity. The Prophet informed us: "A monopolizer is a sinner".

A Muslim merchant is not permitted to conceal the flaws of his commodity or exaggerate its quality as the modern advertisments do to make the cheated people pay more than the commodity is worth. Islam deems this fraudulence and prohibits it. The Messenger declared: "He who cheats us is not one of us".

A Muslim is not permitted to make a fortune by questionable or dishonest means, nor is he permitted to cheat people and take their money. To develop a fortune that a Muslim already owns by dishonest means is utterly prohibited in Islam. Thus usury, interest on lent money, gambling, fraudulence, injustice, and whatever harms people are all prohibited in Islam.

Islam makes constraints on man in regard to spending money so that he does not harm himself or those who are around him. Moderation is the primary condition in this regard. Allah instructs: "and eat and drink, but do not be excessive, surely GOD loves not the excessive" (7:31). "And do not chain your hand to your neck, nor stretch it out without restraint, or you will become blameworthy and destitute" (17:29). Islam disdains luxuries and the luxurious, and this explains why Muslims, men and women, are forbidden to use silver and gold utensils and men only are forbidden to wear silk and gold.

Islamic economics has the unique characteristic of being "moral", as many western scholars describe it. We here quote a French writer, Jacgues Austeroi who wrote Islam and Economic Development: Islam is a refined system of moral as well as practical life; morality and practicality are so intertwined in this system that we can say that Muslims reject secularist economy. An economy which is inspired by the teachings of the Qur'ân is certainly a moral economy.

This moral character can provide a new understanding of the concept of "value" and fill up the intellectual void which is looming as a concomitant of mechanization.

Reviewing the side effects of what Burkes describes as the sex civilization", the French writer warns against the domination of the "desire values" over the other essential values of life. Man is estranged from his work by the machine, which has become the master. Luxuries and modern comforts and things that can be deemed trifling occupy the attention of man. Western societies have not, in fact, cared about mitigating the damaging effect of the machine towards man, though he spends a large portion of his life with machines.

Islam, however, is quite aware of this moral dilemma, and this explains why morals are intertwined with economic regulations in Islamic Law: the material is thus made subordinate to the moral. This formula of moral economy is by no means accidental, for the material and the spiritual are typically interwined in Islam.

If the association between Protestantism and the Industrial Revolution is questionable, the association between Islam and economics cannot be denied, simply because Islamic Law prohibits any economic dealings which are not based on it.

The Western economic experience which depends on "Render, therefore, unto Caesar the things Which are caesar's; and unto God the things that are God's" (Mathew 22:21 [Nesv]) is untransferable to Islam, which does not endorse this distinction of religion and state. All economic and intellectual endeavors in Islam are inspired by the Revelation of Allah.

The interrelation between economy and morals in Islam is deep-rooted in history since Islam was the sole shaping force and guide of all Muslims' activities and behaviours.

Politics and Morals

Morals and politics are also interrelated in Islam. Islamic politics is not Machiavellian in the sense that it rejects the principle of "the ends justify the means". Islamic politics has principles and values to observe and respect, even in the hardest times and under the toughest circumstances. This applies to the relation of the ruler and the ruled as well as to the Muslim slate's relations with other states.

Islam resents the use of dirty means to get to honorable ends, "for Allah is good and accepts only what is good. A vicious end is not any more despicable than a vicious means, and Islam resents them equally. An honorable end must be sought by an honorable means.

Concerning the relation between the government and citizens, the Qur'an commands: "Indeed, God commands you to render back trusts to whom they belong, and when you Judge between people, that you Judge with Justice, Surely God admonishes you with what is excelleut, Surely Allah is All-Hearing, All-Seeing" (4:58) these are the duties of an Islamic government towards its people.

A Muslim governor is religiously forbidden to favour his relatives

or encourage over others or assign them positions which they do not deserve, discarding those who really merit them. The Messenger (P.B.U.H.) viewed this as an early symptom of the destruction of a nation. A man once asked him about the Day of Judgment. He answered: "When trusts are betrayed, wait for the Hour". The man asked: "How are they betrayed?" The Messenger replied: "If positions (and matters of importance) are given to those who are not worthy of them, wait for the Hour".

It is not possible to drop charges against a person because of his family position, personal status or relation to the ruler. The Messenger (P.B.U.H.) said: "What destroyed the nations before you was that they excused the nobleman when he stole and punished the commoner (for the same charge). By Allah, if Fatima, the very daughter of Muhammed, stole I would definitely cut off her hand".

The internal politics of Islam should be based on Justice and equality between people in rights, duties and punishments. Rulers are also required to be truthful to people. They must not lie to, mislead, or betray them for the "lying king" is one of three types of people that, as the Messenger (P.B.U.H) informed us, Allah will not look at or purify, on Judgement; further, painful punishment will be in wait for them.

Concerning the foreign relations of the Islamic state with other states, it is required to fulfill all its agreements and commitments and to keep whatever word it gives. Allah commands: "And fulfil the covenant of GOD when you have made a covenant, and do not break the oaths after they have been confirmed, you have made your oath in GOD's Name. Indeed GOD knows all that you do. And be not like the one who unravels her yorn after it is firmly spun, by taking your oaths merely to deceive one another, lest one nation is more numerous than

the other. GOD tests you thereby. And certainly He will make clear to you on the Day of Resurrection that wherein you differed. And if GOD had pleased, He would have made you all one nation, but He leaves astray whom He pleases, and guides whom He pleases, and certainly you will be questioned about what you were doing". (16:91-93).

In these two verses Allah commands that agreements and treaties be observed and respected and makes Himself a party in them: the covenant of Allah". He also warns against breeching pacts after they are confirmed, likening this act to that of the foolish woman spinner who undoes the thread which she has spun after it has become strong. He exhorts that all treaties and agreements between nations be based on truthfulness and good intention and be free from deception and imbalance, i.e. the well-being of one party at the expense of another, as we see in the treaties of our time.

The Messenger of Allah (P.B.U.H.) was a perfect model to emulate in regard to the respect for and observance of agreements and treaties, even when his companions conceived them as unjust to Muslims, as was the case of the Treaty of Al-Hudaibeya. Another example is given by the Messenger (P.B.U.H) when a man came up to him to join the Muslim army on one expedition against Quraish. when the Messenger knew that the man had promised Quraish that he would not fight against them, he turned him down and ordered him to keep his promise and said: "We keep the word we gave to them and ask Allah succour against them".

If some people believe that politics does not have morals, this politics is definitely anti-Islamic. Islamic politics is primarily based on justice, faithfulness, truthfulness, honesty and a refined morality.

War and Morality

The state of war by no means suspends the implementation of the Islamic code of moral conduct, for war does not mean the elimination of honour, Justice and humanity when dealing with and fighting against an enemy. War is a phenomenon which is made inevitable by the very need of humans to make different communities and the human instinct for contesting and disputing which the Qur'an mentions: "And were it not for GOD's repelling some people by means of another, the earth would have been filled with corruption, but GOD is Bounteous to the worlds (2:251). "Had GOD not repelled one people by means of another, there would have been destroyed cloisters, monasteries, temples, and mosques, in which the Name of GOD is much mentioned". (22:40)

However, the inevitability of wars does not at all mean that humans should submit to their instincts of anger,fierceness of paganism envy, cruelty and selfishness. If war is unavoidable, let it be controlled by morals, not lust, against tyrants and aggressors, not against the peaceful and innocent. "..and do not let detestation of those who hindered you from the sacred Mosque move you to commit aggression. co-operate with all in what is good and pious, and do not co-operate in what is sinful and aggression, and fear GOD, surely GOD is severe in punishment" (5:2).

"And fight in GOD's cause those who fight you, and do not transgress, surely GOD does not love the transgressors" (2:190).

If we cannot avoid war, let it be for Allah, not for tyranny. In this way, the word of truth and good will be above the word of evil and Falsehood. "Those who believe fight in the cause of GOD, and those who disbelieve fight in the cause of Evil so fight against the allies of

satan, surely the guile of satan is ever feeble (4:76). Let it be for the deliverance of the weak and oppressed, not for the protection of the powerful persecutors, "And how can you not fight in the cause of GOD, and to save those men, women and children who have been oppressed and pray: Our Lord deliver us from this land whose people are oppressors, and make for us from yon a protector, and make for us from You a helper;" (4:75). Let war be constrained by the values of mercy and tolerance even towards the bitterest enemies and persecutors of Muslims.

Many war commandors and philosophers of power do not care during wars but for the destruction and extermination of their enemies, even if innocent people are destroyed in the process. Conversely, Islam forbids the killing of all who do not actually fight and also forbids committing treachery, mutilating dead bodies, cutting down trees, demolishing houses, killing women, children, old men, priests who do nothing beyond worship and farmers who only cultivate the land.

These commandments are stated by the Qur'an, the Prophet (P.B.U.H), and the first four caliphs of Islam. In the Quran we read: "And fight in GOD's cause those who fight you, and do not transgress, surely GOD does not love the transgressors" (2:190).

The Prophet (P.B.U.H) used to instruct his companions before they went into battle by saying: "Conquer in the name of Allah, on the path of Allah; fight those who reject Allah; Conquer but do not be cruel or treacherous, do not mutilate dead bodies, do not kill a child".

The rightly guided caliphs followed the example of the Messenger. (P.B.U.H) They used to order their generals and commandors not to kill an old man, a child, or a woman, and not to cut down a tree or demolish a building. They also ordered them not to go into the places of

worship (of monastries) but to leave monks, priests, and nuns etc to their life-Long worship.

Muslim historians relate that at the time of the great wars that took place between the Muslims on one hand and both the Romans and the Persians on the other, the first caliph, Abu Bakr, was sent the head of a general of the enemy, by a Muslim commandor who thought it would please the Caliph. On the contrary, the Caliph was infuriated by this act of cruel mutilation which disrespected the humanity of the man. when he was told that the enemy did this to their men, he retorted: "Do we take the Romans and Persians as example? Let not a head be carried to me any more".

When a war ends, the moral and human aspect appears in the way of dealing with the prisoners and victims of war. Describing His virtuous people, Allah says: "And they feed, from the food that they most love, the needy, the orphan, and the captive; we feed you only for GOD's sake, and we do not desire any reward from you nor thanks;" (76:8-9).

Morals between Islam and Christianity and Judaism

Judaism was the religion of a certain people at a particular period of their history; it was not meant to be a universal message or eternal law, as the Torah itself indicates. For this, Allah assigned the scholars and rabbis of the Jews to preserve that divine book; He did not undertake to peserve it Himself. This is why it suffered so much alteration and adaptations that we read in the present version of the Torah the stories of some of Allah's prophets in which the meanest vices are attributed to those prophets. We can also see the mundane, materialistic, sensory nature of its ethics. Racism and cruelty towards others and the

interest in pictures and images also characterize the present book of the Jews.

Christianity came to treat the extremely materialistic tendencies of the Jews and the Romans alike. It was more like a strong spiritual antidote. the Jewish overconcern with materialism had to be treated by the Christian overconcern with spirituality. It is often plausible to treat extremism by extremism, on condition that this is limited to a certain period of time, by the end of which moderation is reached.

Christianity was supreme spirituality and heavenly idealism which was not meant to be the universal law for this life, nor was it meant to be the definitive message. Perhaps this can explain why its followers, especially the westerners, were far from being faithful adherents to its teachings of altruism, tolerance, asceticism, and love for one's enemies. Further, the Church added to Christianity many concepts, customs and traditions over the years, especially in the West, which characterized the religion by dogmatism and unworldliness.

Conversely Islam has come with the last word of Allah to humanity, as it has reached maturity and became ready to be given a universal message. This is why Allah undertook to preserve the book of Islam Himself, in the sense that no word, not even one letter of it can be lost over the centuries: "Indeed ! We are the One Who has revealed the Qur'an, and We will most surely preserve it" (15:9).

Characteristics of Islamic Morality:

Islamic morality is distinguished from Christian and Jewish morality by characteristics which give it universal appeal in all ages and environments and under all circumstances. We can here speak of seven of these characteristics.

(1) Reasonable:

Though, commandments are considered by some ethics theorists to be vital to the moral systems of all religions, Islam is free from the Jewish "Commandment attitude, which neither gives nor sees it necessary to give a reason for whatever man is demanded to do or not to do. Questions of morality are reasonably explained in Islam; The Qur'an gives account of the good and the bad things that will happen as a result of doing or not doing a thing which it requires people to do. This account is sometimes given briefly, and at other times in detail. We here give examples of both cases "...and establish prayer, surely prayer wards off abomination and evil" (29:45).

"say, I do not find in that which has been revealed to me anything forbidden to one who eats, except carrion, or blood poured out, or flesh of swine, certainly that is an abomination.." (6:145) "O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may be pious" (2:184).

"And good deeds and evil deeds are not equal. Repel evil with what is best, then he with whom you had enmity shall become as a loyal friend! (41:34) "O you who believe! when the call is made for Prayer on Friday, then hasten to the remembrance of God and leave trading aside that is better for you, if only you knew" (62:9).

(2) Universal:

Nothing in Islam is prohibited for one race or group and permitted for another. Arabs and non-Arabs are strictly equal, Muslims and non-Muslims are all in same way accountable with respect to morality: usury is prohibted to Muslims and non-Muslims, and so are larceny, theft and adultery. Aggression is prohibited regardless of the object of aggression. The Qur'an puts it thus: "and let not detestation of a people move you to be unfair; be equitable, that is closer to piety; and fear GOD" (5:8). This kind of morality raises Islam above the nationalistic and racial nature of Jewish, tribal,and all primitive moral systems.

(3) Compatible with human nature:

The Islamic moral system is by no means indifferent to or at variance with the nature of man. It rather responds attentively to the "code" of human nature. It is unreasonable that Allah should shape human nature the way it is and order man to challenge, defeat or not at all respond to the dictations of this nature. Islam accepts human beings as creatures of Allah: with psychological drives and natural inclinations. It only purports to cultivate and sublimate this recognized nature of man, It thus draws limits, the observance of which leads to and protects the good of the society as a whole and the individual members of this society.

This explains the fact that Islam permits, in fact,people to enjoy all the good joys of life and to take their adornment i.e. to wear beautiful and clean clothes. In fact, cleanliness and good appearance are even requisites for praying: -"O children of Adam! adorn yourselves fully at every time of prayer.." Furthermore, the Qur'an attacks those who prohibit enjoying good things Say: "Who has forbidden the ornament of

Allah which He brought forth for His servants, and who has forbidden the good things which He has provided?" (7:32).

In this respect, Islam does not look down upon human instincts and desires nor dismiss them as lowly and devilish. It is also worth noting that Islam shows respect for the human drive for possession by allowing private property; whereas Christianity sees that the wealthy are not admitted into the kingdom of Heaven. Islam states that "The goodliest riches are those in the hands of a pious and good rich man. Whereas Christianity established the institution of monasticism, which resents and crushes human bodily instincts and desires, Islam prohibits retirement from the world and seclusion in the name of religion; it blesses the institution of marriage and states that earthly life is a stage of preparation for the afterlife. The best or goodliest thing in this period of preparation, for the man, is a good wife and vice versa. Working for the support of one's children and dependents is viewed by Islam as a type of "Jihad" for Allah.

Whatever Islam permits in response to the demands of human nature is subjected to measures of reason and moderation. In this way, man's humanity is preserved and a line of demarcation is drawn between the human and the animal natures.

(4) Realistic:

The Islamic moral system is realistic in the sense that it discards "ivory tower" idealism and addresses humans as earthly beings who have instincts, desires, drives, emotions, ambitions - Lawful and unlawful- hopes, needs and interests. Their bodies pull them down to earth and their souls aspire to elevate them to Heaven.

Unlike Christianity, Islam does not require "Love your enemies

and pray for those who persecute you" because this is a thing that the human self can only exceptionally bear. The Qur'an requires believers to be fair to their enemies and not to be driven by hatred and enmity or to be unfairly aggressive to them. "and let not detestation of a people move you to be unfair; be equitable, that is closer to piety; and fear GOD..." (5:8).

This is what Islam asks people to do; however, it is not at all easy to observe. It takes a true believer to live up to these Islamic, realislic standards.

The Qur'an does not endorse the Biblical instruction "But if anyone strikes you on the right cheek, turn the other also; and if anyone wants to sue you and take your coat, give your cloak as well". Reality dictates that not all humans in all cases can stand this. The Qur'an instructs: "And the recompense of an evil is an evil equal to it, but whoever forgives and seeks reconciliation, his reward is with GOD (42:40), "And if you retaliate, let your retaliation be to the extent that you were afflicted, but if you are patient it will certainly be best for those who are patient (16:126).

Thus Islam requires unmistakable fairness and justice. Moreover, it regards those who forgive and pardon more highly. It is transgression which is utterly prohibited: "...And do not transgress, surely GOD does not love the transgressors" (2:190). Islam reconciled the strictness of the Torah justice with the idealism of the Gospel forgiveness and presented a formula that can be described as well balanced or realistically idealistic.

The Gospel instructs people: "If your right eye causes you to sin, tear it out and throw it away; it is better for you to lose one of your members than for your whole body to be thrown into Hell".

The Qur'anic instruction runs counter to this. It orders believers to lower their gaze and repent for whatever evil they do. "And repent all together to GOD, O you who believe! so that you may be successful (24:31). Further, the Messenger (P.B.U.H) tolerated the sudden look or the unintentional gaze: "Do not look over and over (at what is not permissible); the first is for you, but not the second".

Islamic morality does not expect believers to be airy angels or infallible people who cannot be tempted to do evil. Man was created from the clay of the earth and the breath of Allah and this explains his binary nature and his vacillation between good and evil. What is resented by Islam is insistence on and deliberate attachment to vice and disobedience. Adem himself committed a sin and repented and Allah accepted that repentance and forgave him. We cannot be too surprised if the children follow the father's example. In fact, the Qur'an defines believers: "And those who when they committ an indecency or wrong themselves, remember GOD and pray for forgiveness for their sins, and who forgives sins except GOD and do not persist in (wrong knowingly)" (3:135).

The Qur'an likewise differentiates between grave sins and small offenses; the latter, being repeatedly committed by almost everybody, are pardonable as long as the offenders abstain from the grave sins. "and if you avoid the heinous sins that are forbidden you, We will acquit you of your evil deeds, and admit you in honour able manner" (4:31).

Islamic morality allows for contingencies, mitigating circumstanses and exceptions. After specifying the foods prohibited for the believers, the Qur'anic verse states: "...But whoever is forced by necessity, not out of insolence, nor with the intention of repeating it", then no sin is

on him. surely, GOD is All-Forgiving, Most Merciful" (2:173).

(5) Assertive:

Islamic morality is assertive in the sense that it resents passive conformity and requires its followers to leave off idleness and unmindful submission to other people or events of life. A Muslim is required and encouraged to stand up to adversary powers, to acquire power, and never to give up. Unforced weakness is a vice; hope and confidence are invaluable virtues. The Qur'an addresses John the Baptist (Yahya): "O Yahya, take the Book with a firm resolve, And We granted him wisdom while he was a child (19:12). The Messenger (P.B.U.H) instructed: "Be keen on what is useful and good for you, ask the help of Allah and never give up (or be idle) or say "if it happened that... it would have been.." but rather say it was the will of Allah, Who does whatever He wills, for "if" initiates the work of Satan".

The Messenger (P.B.U.H) taught that people must attend to their worldly works, even if they cannot themselves benefit from what they do. They are also required not to stop working till the very last moment of life - theirs or that of the very universe. It is the value of work, not its fruit, which necessitates this. The Messenger (P.B.U.H.) taught: "If Judgment Day comes by while one is planting a small plant, let him plant it if he can". Islam rejects defeatism and dependency, which we can see in the statement of the followers of Moses to their Prophet: "They said: "O Moses we shall never enter it as long as they are there, so go you and your Lord and fight, surely we will be sitting here". (5:24). The followers of Muhammad (P.B.U.H), however, provide an answer that shows effectuality, positiveness, and self assertion. They say, "Go you and your Lord to fight, and we are fighting your enemies too".

It is not enough in Islam to be good and straightforward as an individual; one is required to work for the moral betterment of his fellow people. One is not even accepted as truly virtuous if he is indifferent to the evils around him. And as long as he can afford it, a Muslim is demanded, in the sense of an obligation, to call his fellow people to do good and abstain from evil, support truth, propagate mercifulness and patience, and give good advice in religion. In other words, a Muslim is required to care for anything of importance or relevance to his fellow Muslims: "I swear by the declining day. Most surely mankind is a certain loser; Except those who believe and do righeous deeds, and enjoin each other to follow the Truth, and enjoin each other to be Patient". (103: 1-3). "You are the best of nations, evolved for the people, enjoining what is right and forbidding what is wrong and believing in GOD..." (3:110).

"Religion is good advice", and "one who does not care for Muslims is not a Muslim,", is how the Prophet (P.B.U.H) put it.

This feature of Islamic morality points out that Islam rejects passivity and indifference to social and political corruption, that it resents permissiveness in morals and in religion, and that it is for a true Muslim to change evil by his hand, tongue or heart, the last being the least degree of faith. This least degree of faith, changing by the heart, is not passive, as some may think, It is a psychological and emotional mobilization against evil, which is expected to take tangible shape in the proper time.

(6) Comprehensive:

The Islamic moral system is not restricted to the mosque or defined by certain rites or forms of worship, as is the case in some other relig-

ions. The moral system of Islam is of unmistakable relevance to human activity in its individual as well as social manifestations. A method is prescribed by Islam for all human walks of life, reconciling and transcending the wisdom of philosophy and the teachings of ancient religions.

We here give a sample of Islamic teachings to the Muslim individual and the Muslim society.

1. The body has needs to be gratified. Your body has a rightful claim on you: ".. And eat and drink, but do not be excessive..." (7:31).

2. The mind has faculties and talents that must be developed: "Say, look at what is in the heavens and the earth! But neither signs nor warnings will avail a people who do not believe. (10:101) "Say: I admonish you on one point: that you stand before GOD two by two or one by one, and then reflect..." (34:46).

3. There are also emotions, motives and aspirations that have to be guided: "And in yourselves, do you not see?" (51:21). "Indeed successful is he who keeps it pure; And indeed, failed is he who corrupts it". (91:9-10).

In relation to society, the Islamic moral system has the following prescriptions:

4. In respect to manners and codes of conduct: "Do not enter houses other than your own houses until you have asked permission and given salutations to the people therein" (24:27). "And do not hold your head in haughtiness to the people, nor walk in the land conceitedly" (31:18).

5. In respect to economics and business dealings: "... fear GOD: and relinguish whatever remains from usury if you are believers"

(2:279). "Woe to those who give insufficient measure; who when others measure for them they take full measure; but when they measure out, or weigh out for others, they give less than due" (83:1-3). The prophet (P.B.U.H.) also said:

"The one who cheats us is not one of us".

6. In respect to politics and government: "Indeed! GOD commands you to render back trusts to whom they belong and when you Judge between people that you judge with Justice" (4:58). The Prophet (P.B.U.H) said". Religion is good advice.. for Allah, His Messenger, His book, the leaders as well as the common run of Muslims".

There is no separation in Islam between politics and morals, economics and morality. The Islamic moral system also cares for animals, birds and plants. The Prophet (P.B.U.H) said; "you are rewarded by Allah for being kind to every living thing". And, "Once a woman was thrown into Hellfire because of a cat that she neither fed nor released to feed itself".

Islam in this regard demands its followers to be considerate and thoughtful "For you GOD subjected all that is in the heavens and on the earth, all from Him. Surely in this are signs for people who reflect" (45:13). "Or have they not considered the dominion of the heavens and the earth, and whatever things GOD has created..." (7:185). Before and above all, Muslims are ordered to be thoughtful and grateful to the Creator of all and to faithfully say "You alone do we worship, and You alone do we beseech for help" (1:5).

(7) Consistent and well balanced:

Unlike Indian Brahmanism, Persian Manchacism, Greek stoicism, and christian Monasticism, the Islamic moral system does not deprive

the body of its natural needs or accept torturing it. Again unlike Judaism and modern materialist philosophies, which ignore the question of the soul or deny its very existence, Islam strikes a balance between the demands of the soul and the needs of the body. Hearing that one of his Companions decided to stay up all the night in worship, and that another intended to fast during the daytime as long as he lived, and that a third made a vow not to approach women or marry at all, the Messenger of Allah (P.B.U.H) said: "I know your Lord best and fear Him most; but I sleep and stay up (part of the night), fast and eat in the daytime, and I marry (and approach) women. The one who does not follow my example is not related to me".

This balance is also observed between the demands of this life and the preparation for the life Hereafter. Judaism seems to care more for this life and Christianity to care only for the kingdom of God in Heaven. Islam sees that this life is a "farm" for the eternal life: Allah gave people this earth and what they "grow" here, they would "harvest" there. They, therefore, must not lay it waste or abstain from. "farming" it, i.e. working for their immediate and eternal good. It is a truly happy man who gets the best of what is here and the best of what is there: "Our Lord provide us with good in this world and good in the Hereafter" (2:201). "But seek, in that GOD has given you the Hereafter, and do not forget your portion of this life..." (28:77).

Islam also presents a balanced formula of rights and duties, in which the individual is neither spoiled by too many rights nor strained by too many duties and obligations. Man is not over-burdened by obligations in the name of the community or otherwise.

Moderation is the key concept of Islamic morality, not idealism. However, there is always room for the exceptionally high-minded and

pious. Accordingly, people are to aspire to whatever degree of goodness and virtue they can: "And those highest in faith, are the highest, those are they who will be brought near, in the Gardens of Bliss" (56:10-12). "... some of them are unjust to themselves, some frugal, and some vie in doing good deeds by GOD's leave, this is the great bounty" (35:32).

The unique balance and consistence that characterize Islam makes it difficult for scholars to categorize or classify it under any ancient or known approaches, philosophies or moral systems. The following questions are raised when considering the moral system of Islam: Is it a morality of love or Religious? Of asceticism or worldliness? Materialistic or spiritual? Secular or Religious? Rational or revealed? Idealistic or realistic? Individualistic or collective? The answer to any one question of the above is not enough to define or describe the moral system of Islam. Perhaps it encompasses them all, for it has selected the best feature in each description and transcended them all. In a word it is a consistently balanced system of morality because it is Islamic.

By way of Conclusion

The point should be made that not everything which philosophies, religions other than Islam and theories said in regard to morality and morals was totally wrong or totally right. What we have against them is that each system took a limited perspective to view the world and people, unaware of or ignoring other points of vantage. Each stressed an aspect of man at the expense of another important aspect. This is, however, excused because it is human; man is not equipped to look things and life in a supremely comprehensive way. A man who is limited by time and place cannot give a judgment which transcends all

times and all places. It takes a power that is not limited by time and place to do this. Man needs the knowledge of the All-Knowing, the All-Wise Allah to give him guidance and light.

Because Islam is the last and Final Message from Allah, He put in it what satisfies all reasonable drives and ambitions and what fits all forms of progress and dvelopment. An idealist who seeks good for its own sake will find in Islam what amply satisfies his idealism. A person who believes in the pursuit of happiness will find in Islam what achieves happiness for the individual and the whole society . A person who believes in practicality and utility will not be disappointed in Islam. Those who believe in the primacy of social life and accomodation with society will certainly be happy with what they find in Islam. Perfectionists are not to find a better choice than Islam. Finally those who believe in the importance of physical pleasure can find what they look for in what Allah prepared for the believers in Paradise in terms of sensory pleasure and material riches "...platters and goblets of gold, wherein souls desire and that eyes delight in, shall be passed around to them: And you shall dwell forever" (43:71).

However, there are types of people who are utterly rejected by Islam:

1. Those who believe in nothing but immediate physical pleasure or personal material benefit and care not for what is saved for them in the afterlife.

2. Those who accept no values but their own, out of egoism, or those who claim that moral values were established by the members of a certain class to dominate and exploit another class or the like of this nonsense.

3. The arrogant and dogmatic people who look at life and people from one point of view and are unwilling to accept the wide scope which Islam provided.

4- Legislation

Law is a basic constituent of Islam. By law we mean a set of rules, principles and laws (given by Allah in the Qur'an and by His Messenger in his traditions) that regulate human interrelations in all aspects of life and indicate to people what Allah likes them to do and what to leave off.

There are things that Islamic law deals with in specific terms. Howerer, there are other things which are dealt with in rather general terms or even left off. Abu al-Dardâ' a Componion of the Prophet, related that the Messenger (P.B.U.H) once said: "What Allah permits in His book is *Halâl* (permissible) and what He prohibits is *harâm* (forbidden); what He leaves unsaid is a favour from Him, so take Allah's favor, for Allah never forgets a thing" then the Prophet recited: "And your Lord is never forgetful (19:64).

Islamic Legislation leaves a vacant area on purpose, which we call the area of Allah's favour or tolerance, using the Prophet's word.

This vacant area, in terms of law, signifies Allah's kindness, mercy to and even provision for His creatures. This can be concluded from the following hadith of the Messenger (P.B.U.H.): "Allah demanded things to be done, be keen not to neglect them; He drew limits, so do not trespass them; He prohibited things, do not transgress them; and He left things unsaid out of mercy towards you, do not search for them".

A close look into this vacant area will indicate that it includes the

issues which are conditioned by factors of specific time, environment, stage of development, political and military circumstances, etc.

It is for us to fill in this deliberated legislative vacancy. A number of choices are available to do this, all in accordance with the stated law, drawing analogous conclusions from endorsing the established social traditions, etc.

At times Islamic law provides only general principles or guidelines and leaves the details for every people and or generation to decide in the light of what is good and convenient for them. Shura (consultation and deliberation) is an example of this. In the Qur'an "...and who, on matters other than those God has decreed they conduct by mutual consultation" (42-38) ".. and consult them in the matter" (3:159). The Messenger (P.B.U.H.) consulted his Companions and deliberated matters of concern with them. However Islam does not define or determine what kind of people to consult, how to select them, who selects them, how long they can keep this status, what kinds of subjects need this process, nor does it determine whether to follow the opinion of the majority or not. The Law- Giver of Islam did not wish to confine us to a formula that might fit one generation and disagree with another, be good for one country and disastrous for another. We were given freedom to took for what is good for us.

Islamic law is decisively specific in stable matters which change only under very special circumstances such as family matters and inheritance or estate. This unmistakable specificity is meant to clear all confusion, as Allah informs us in respect to the matters of estate: "GOD expounds for you, so that you do not fall into error, and GOD has knowledge of all things (4:176). So That you not be misled and go astray.

It is a great kindness and favour of Allah that there are two types of specified *Ahkam* rulings (provisions and regulations). The first is well-established in terms of genuiness and interpretation. Such provisions and regulations are few but vital for the unification of the Muslim nation in regard to creed, precepts, emotions and practice. The second type relies on less certain or more controversial interms of genuiness and interpretation, To this type belong most of the Islamic provisions and regulations, which allow for plurality of interpretation and the practices based on it.

Aims of Law in Islam

The Islamic Legislation, provisions and regulations are driectly related to people's life. They are meant to ennoble and refine peoploe's way of life. Many of the aims and objectives of the Islamic provisions are stated in the Qur'an and the prophetic Traditions: "... surely prayer wards off abomination and evil" (29:45). "*Zakat* is taken from the rich to purify them ;and to cleanse them thereby" (9:103). Fasting is demanded from the believers "...that you may be pious" (2:183). Pilgimage is required so that the believers, "May gain benefit for themselves there, and celebrate GOD's Name during the appointed days" (22:28).

These verses and many others point out the reasons for some Islamic provisions and practices. We should look for the reasons behind the provisions and try hard to achieve the aims intended by them.. Below are some of these reasons and aims.

1. Justice should be the basis of all human relations. there should be bias or prejudice for the rich against the poor, for one race against another. Justice is the aim of all Divine Messages. "Certainly We sent Our Messengers with clear Signs and We revealed to them the

Book and the Balance so that the people may observe justice" (57:25).

2. Fraternity and trust among people should be developed and conflicts eliminated by defining rights and duties and by establishing fair principles and guidelines for human dealings and interrelations. When each takes what is his due, all are content, lives protected, property guarded and honour preserved.

3. Humans work to satisfy three levels of needs:

   a. basic needs that man can never dispense with.

   b. needs that man can dispense with but without which will live a hard life.

   c. things that facilitate man's life, comfort him and make his life go on smoothly and easily. Islamic provisions are meant to perserve the human efforts to satisfy these needs.

4. Providing stable provisions and regulations is likely to inhibit conflicts of interest, as all people will have a uniform frame of reference. This will alleviate people's worry over business dealings and worldly matters and make them more inclined to devote themselves to their real mission in life, i.e. the worship of Allah. The true worship of Allah leads to true salvation and redemption, not in its particularized Christian sense, but rather in its most appealing semse: Salvation from loss in this life and in the Hereafter.

The Status of Penalties in Islamic Law

Two points have to be made at this stage. First, Islam is not all law or legal provisions as some people might think or make others think. Islam is essentially a faith which complies with and responds to hu-

man nature. It is a code of conduct which beautifies life. Islam is a good deed that benefits people, a light that guides humans to the end of time. It is a struggle for what is good and beautiful. It is a call upon people to be patient and merciful. At one and the same time, Islam is a system of laws and principles which discipline man's relation with, first, his Creator, then, his family, community, state, then disciplies the relation of the state to its citizens and other states in peace and war. Islam is education, guidance, and shaping of good humans and societies.

Second, prescribed punishments for sins, offenses, and transgressions occupy a small part of the vast Islamic law. The Qur'anic verses of punishments are not more than ten in the six thousand verses which make the Qur'an. Further, punishments are for the deviants and outlaws, who are not by any means the majority of people, but rather the abnormal minority or the exception. Islam did not come mainly to straighten the deviants but to guide and protect the normal from falling into the trap of crime and law breaking. Punishments are not viewed by Islam as the proper treatment for social deviation and crime. It is the prevention of crime which is the major means to eliminate it. Prevention is better than treatment.

the punishment for Adultery

The punishment for fornication is an example of what we are discussing. The punishment for this crime is mentioned in one single verse in the whole Qur'an. "The adulteress and the adulterer, scourage each of them with a hundred lashes and let not pity for them detain you from the obedience of GOD if you believe in GOD and the last Day". (24-2) However, the *surat* in which this verse is mentioned has tens of verses that instruct us as to how to prevent this crime: "Indeed those who love that obscenity should be spread among believerse shall

have a painful chastisament in this life and in the Hereafter" (24:19).

To regulate people's visits to each other and to instruct them in the manners of visiting, the Qur'an teaches: "O you who believe! Do not enter houses other than your own houses until you have asked permission, and given salutations to the people therein, that is better for you, that you may remember" (24:27). The Qur'an also teaches these manners to children and the servants of the house: "O you who believe! Let those whom your right hand possess, and those who have not attained puberty, ask your permission three times before they come to your bedroom, before the dawn prayer, and when you put off your garments at noon, and after the evening prayer those are three times of privacy for you" (24:58).

More importantly, the Qur'an is keen on teaching believers chastity and faithfulness by lowering one's gaze (not to stare at members of the opposite sex) and abstaining from fornication and adultery. "And say to believing women, that they cast down their glances and guard their chastity, and reveal not their adornment, except that which must appear.." The verse ends with "And repent all together to GOD, O you who believe! So that you may be successful" (24:31).

The Quran also orders all who are unmarried to get married, and it holds the whole society responsible for the implementation of this command: "And marry those among you who are single and the virtuous ones among your slaves, male or female and if they are poor, GOD will provide means for them out of His bounty, and GOD is Infinite, All-Knowing" (24:32).

The responsibility of the society here and its rulers on top of it consists in making marriage a affordable the unmarried and in eliminating all changes for illegal sexual relations.

Enforcing the punishment is unlikely to put an end to the problem here. The sentence of punishment cannot Islamically be executed, according to many authorities in the field, unless it is approved of four times by the justice council or there are four impartial witnesses who give oath that they saw the crime happen before their very eyes. These measures and provisions make proving the crime of adultery an almost impossible task. These provisions, however, mean to inhibit the possibility of committing this crime in public. Those who commit it privately are not to be punished here, but are rather left to their Creator to question them in the Hereafter.

We do insist on the application of Islamic Law (Shariah) and its penal laws because we believe that laws and punishments alone do not make good societies. Good societies and strong nations are built by true faith, virtue, goodly guidance and continuous education, all being supported by just legislation and fair laws which do not differentiate between masters and subjects.

The Punishment for Larceny

If we consider another crime such as larceny, we see that the Qur'an mentions its punishment in only two verses: "As for the thief, male or female, cut off their hands, as a recompense for what they have earned, and an exemplary punishment from GOD, and GOD is Almighty, All-Wise;but whoever repents after his iniquity and reforms himself, then surely GOD will relent towards him, surely GOD is All-Forgiving, All-Merciful". (5:38-39).

The verse which orders cutting off the hand of the thief was one of the last verses revealed. At that time the Muslim society was already a well-established one, being built by the very hands of the Messenger

of Allah (P.B.U.H). That Society was based on justice, fraternity, and social solidarity. It was like one body, one family or one solidly- built wall. The strong helped the weak, and the rich gave to the poor, believing that money and riches were all Allah's. *Zakat* was a strictly enforced and observed law and practice, taken from the rich and given to the poor. Being the third pillar of Islam, it was backed by the sovereignty of the state; when a rich man or a powerful and influential group refused to pay it, the state declared war against them till they paid it to the last penny. That was what the first Caliph did: he waged war for the poor against the unfairly frugal rich.

Zakat is the first financial claim on the money of the rich. One who has more money than he needs is required and encouraged to give to those who have none.

Before the verse of the penalty for larceny was revealed, tens or even hundreds of verses were revealed. which instruct and encourage people to pay zakat, be kind and generous to the poor and spend money in the way of Allah. Other verses require Muslims to establish Justice, put an end to oppression and treat all people as equal, warning all oppressors and unfair people of terrible destiny in this life and the Hereafter.

Put explicitly, it is absurd to think that the Proper application of Islamic penal laws means cutting off the hand of a thief in a society where a man connot find a job to earn a living, bread to eat and clothes to wear, a socity where the ill cannot find treatment and medicine, the illiterate cannot find a school to learn, while they all can see a few people who "play" with millions of dollars, pounds, dinars or whatever and are heedless of their poor fellow humans.

The Comprehensiveness of Islamic Law

Islamic law encompasses the individual, the family, and the society in relation to other Muslim or non-Muslim societies. In regard to the individual, Islam defines what is prohibited and what is permissible for the Muslim to do. Family affairs, such as marriage, divorce, life expenses, inheritance, and guardianship and custody, etc. are all amply regulated and arranged for. Financial and civil matters such as trading, lending, guaranteeing,renting, hiring, etc are also amply provided for. Islamic law includes provision for criminal behavior which sometimes determines the punishment and other times leaves it for the responsible people to decide. This is what is now called criminal or penal law.

Islamic law contains provisions which organize the relation between the rulers and the ruled in terms of rights and obligations and duties. This is what is expressed in modern terms by constitutional, administrative, and financial laws. International relations are also organized by Islamic law, the modern term for this being international law. Full account of this Islamic field is given by Islamic, historical and biographical books.

It is worth noting that the longest Qur'anic verse is the one which regulates the financial concern of lending, borrowing, recording and repaying debts.

It takes an insightful researcher to realize, after close examination, that Islamic law penetrates into the essence of human individual and social problems, gets to its real causes, and prescribes the right treatment. To do this it relies on profound knowledge of human nature, its motives, drives, needs, aspirations and fluctuairons. It relates law to moral and religious values in the sense that law is made to serve and protect these values.

Recognizing this, one can appreciate the lofty manner in which Islamic law deals with many matters such as divorce, polygamy, inheritance, usury or interest on loans, penalties, etc. Comparative Studies, historical as well as present cases, point out the excellence of Islamic law over all previous and later laws.

Imperfection is a human characteristic; humans look at things from one perspective and are blind to other perspectives. They cannot be blamed for this, for it is only Allah Who can look at the entirety of things. "Could He not Know, He Who created? And He is the Ever-kind, the Ever-Aware (67:14).

The Realism of Islamic Law

Islamic law takes the facts of reality into consideration in whatever regulations and provisions it offers.

1. It neither prohibits anything that man needs for life nor does it permit anything which is harmful to him. This explains why Islam does not prohibit adornment or wearing beautiful clothes provided that man does not go far in this. Moderation and modesty are the yardstick and the permanent criteria "O children of Adam! Adorn yourselves fully at every time of prayer, and eat and drink, but do not be exessive, surely GOD loves not the excessive. Say: "Who has forbidden ornament of GOD which He brought forth for His servants, and who has forbidden the good things which He has provided?" (7:31-32).

2. Islamic legislation takes into consideration the fact that humans, by nature like to play and have fun and recreation. It permits this provided that it does not involve gambling or any prohibited thing that it makes one forget his duties towards Allah such as prayers. This

is illustrated by Islamic wedding parties, feasts and holidays. It once happened that two young women were singing in the Prophet's house. When Abu Bakr scolded them, the Prophet said to him, "Leave them, Abu Bakr, these are holidays". He went on, "Let the Jews know that there is room for Joy in our religion, and that I was sent with the true and tolerant religion". The Prophet also allowed some Abyssinians to play with spears and allowed his wife 'Aisha to watch them as long as she wanted.

Realising the love for beautifying and adorning is closer to the nature of women than that of men, Islam permits women things that it prohibits for men, such as wearing gold and silk.

3. An unmistakable indication of Islamic law's response to reality is that it contingently permits what is normally prohibited. The rule in this respect is "necessity makes permissible what is prohibited". This is supported by the Qur'anic verse which gives account of forbidden foods: "Certainly what GOD has forbidden are carrion, blood, and the flesh of swine, any name has been invoked other than the Name of GOD, but whoever forced by necessity, not out of insolence, nor with the intention of repeating it, then no sin is on him. Surely GOD is All-Forgiving, Most Merciful" (2:173).

4. It is also realistic of Islamic law that, recognizing human weakness for many forbidden things, it blocks the way to them as in the case of alcohol, which is forbidden in little and large amounts. The principle here is that what is little leads to what is much. Reality dictates that many people cannot control themselves if they are left to themselves. This explains why private meetings between a man and woman out of wedlock are forbidden. Lustful looks at the other sex are also forbidden because the eye is the messenger of the

heart, and a lustful look is the go-between in immoral affairs.

5. Unlike other religions and faiths, Islam does not look down upon or despise sexual drives in man. Neither does Islam give man the lead to this one instinct. Islam sees that the institution of marriage is the honourable way by which man can gratify the sex instinct and preserve the human species. The Qur'an refers to this after it informs us of the types of kinship relations which make women forbidden to one in marriage.

   "GOD wishes to make clear to you and to guide you to the ordinances of those before you and to relent to you, and GOD is All-Knowing, All-Wise; and GOD wishes to relent to you, and those who follow their lusts desire that you should deviate with a great deviation; GOD wishes to make things easier for you, for mankind was created weak (to resist his lusts)" (4:26-28). This weakness is in fact a sexual one.

6. In the light of this realistic look of Islam to man, life and reality, we can understand why Islam permits polygamy and regulates it the way it does.

Legal Penalties, requital, and Rebuke

7. Islamic law inends to purge society from the causes of crime in a strictly practical manner. It means to cultivate virtue in people, but it does not see the moral self-motivation enough to accomplish these objectives. Education is important and a social, as well as religious, duty, and necessity. However, there are people who would not abstain from crime unless they were forced by a tough punishment, wise words and moral guidance cannot change those people, material punishment can, as Othman, the third Caliph, put it: "Allah

pervents by power what is not prevented by the Qur'an".

In view of this, Islam required the implementation of degrees of punishments. One finds it absurd that some misinformed people call for the abrogation of capital punishment out of concern over the life of the poor murderer! What about the poor murdered victim and his poor kinsmen first of all and what about the society as a whole? Another absurdity is raised in relation to the concern over the precious hand of the thief which would be cut off if he committed larceny. This thief knew before hand murdered, what would happen to him if he/she stole, yet he did not have mercy on himself or on his fellow people. He did not care, but threatened the security of the community and was ready to kill and terrorize women and children to get what he wanted, in the hope that he would get away with his crime. What mercy does such a person deserve?. Let us read these words of Allah in respect to requital: "And there is life for you in retribution, O you who possess minds that you may restrain yourselves" (2:179). And these words in relation to the crime of larceny: "As for the thief, male or female, cut off their hands. as a recompense for what they have earned, and an exemplary punishment from GOD and GOD is Almighty All-Wise" (5:38).

The Leniency of Islamic law

Islamic law is characterized by leniency: religious and other demands and duties are suspended for those who cannot do them. This leniency is meant to respond to some human inabilities. The Law-Giver of Islam knows what pressures, stress, obligations, and claims that man may have to counter. He is Merciful and All-Kind; He does not want to be hard on His servants but rather wants all that is good and useful for them in this life and the Hereafter.

A religion which addresses all humans in all ages has to be characterized by leniency and responsiveness to special cases. it is not difficult to recognize this feature of Islam. The Qur'an is made easy to understand and remember; the Islamic creed is also easy to understand; the Islamic law is easy to apply and implement; there is not one single item in it which is over demanding. This is stated by the-Qur'an: "No soul shall be burdened with more than it can bear.." (2:233); "GOD does not impose on any soul a burden greater than it can bear" (2:286). The Qur'an teaches the believers to say "Our Lord, lay not on us a burden greater than we have strength to bear" (2:286). Allah answers those who say this; in the Qur'an we read: "GOD desires ease for you and not hardship" (2:185).

The Prophet (P.BU.H) also emphasized this feature of Islam; he said "I was sent with the tolerant true faith" and "You are commissioned to make things easier not hard on people" and "Make easy, do not make (things) hard, be bringers of glad tidings, do not scare people away".

The Messenger of Allah, Muhammed (P.B.U.H) is described in the Holy Books before the Qur'an as the one who makes things easier and releases people from the heavy burdens that ancient religions laid on their shoulders: "...the unlettered Prophet, whom they find written in their own Scriptures, the Torah and the Injeel, (the Gospel) he enjoins on them what is good, and forbids them from what is evil" (7:157).

Permission is granted to Muslims to do things in a specially easy way or not to do them at all when they cannot do them in the usual required manner. Such for example, is the practice of *tayamum* when water is not available or is harmful to a Muslim "...and cast not yourselves by your own hands into destruction..." (2:195). "... and do not

kill yourselves, surely, GOD is All-Merciful to you" (4:29).

A Muslim who cannot stand upright for prayer is allowed to do it in the way he can, even if lying on his back. There are also cases when a Muslim is permitted not to fast in *Ramadan,* such as the pregnant woman or the woman who is breast feeding and is concerned over her health and that of her child, and other cases. The Messenger (P.B.U.H.) "Allah likes people to make use of His easy provisions for special cases as He dislikes them to commit sins". The Messenger (P.B.U.H) did not approve of those who were hard on themselves by fasting during traveling. He said "It is not fair to fast during traveling". One good rule of fiqh (Islamic Jurisprudence) is "difficulty brings about leniency". This rule is the basis of many other rules consistent with it. Illness, traveling, mistaking, forgetting, fancying, etc. are all reasons for the suspension or the following of an easier way to respond to the demands of Islamic law.

Gradation is a mark of leniency which characterized all Islamic commandments and instruction at the time they were first reveald.The daily prayers used to be only two *raka'as* by two raka'as, then was retained two rakaats during travel at the time they were first revealed. at each time. The *Ramadan* fast used to be optional for those who could feed a poor person for you every day he did not fast. That was one interpretation of the verse "... and those who are able to do it with hardship may effect a redemption by feeding a poor peeson, But whoever does good spontaneously, it is better for him, so if you fast, that is better for you if you knew" (2:184).

Later the *Ramadan* fast became compulsory for all who have nothing physical to prevent them from fasting.

Zakat was not at the beginning meticulously defined but was rather

left for the piety and generosity of every believer to decide.

Several prohibited things were only gradually defined as *harâm* (forbidden) because Allah knew how importont and essential those things were believed to be by the people of the time. Those things intended to be forbidden were woven into the life texture of the individual and of the society. It was superbly wise to deal with these matters in this step-by-step manner, which led the first Muslims to hear and obey when they were eventually asked to abstain from doing the things they used to do. They were psychologically prepared. The striking case in this regard is that of prohibitting alcohol. When at the end the verse said.

"Will you then desist? (5:91), the believers said confidently "We will desist from drinking it".

The gradation principle in Islamic law explains why Islam did not abolish slavery at the time Islam was revealed. The abolishment of the institution of slavery then would have meant the devastation of the social and economic life of the Arab society of the time. However, Islam eliminated its sources in a way which can be described as gradual abolishment.

This tradition of Islamic gradation should not be the last sight of any form of government. If we want to establish an Islamic rule and an Islamic life, we should not think that this is easily attainable. It cannot be done by the order of a president, or the decree of a king or the decision of a parliament. It has to be accomplished by a step-by-step policy. People have to be intellectually, psychologically, morally, and socially prepared for this.

This is the way that the Messenger followed to change Jahiliya into

an Islamic life. He spent thirteen years in Mecca raising a generation of believers who could shoulder the responsibility of the call for Islam and for Jihad. For this, the Meccan stage was the formative, not the law-making stage. During that stage, the Qur'an.

carved, before and above all, for the establishment of the true and correct essence of faith. Once this was achieved, good deeds and morals were planted. The stage of detailed laws and regulations came later.

Chapter Three

Characteristics of Islam

1. Rabbaniyyah

2. Humanity

3. Comprehensiveness

4. Moderation

5. Combination of Stability and Flexibility

1- Rabbaniyyah

Rabbaniyyah is the first general characteristic of Islam. The term is derived from Rabb (Lord), which refers to Allah. A person may be described as "godly" which means loving and obeying Allah in addition to being deeply knowledgeable of His Book. Allah says in the Qur'an: "But indeed he said, "Worship GOD alone in accordance with what you have studied and known from the Book" (3:79).

Godliness in this context means:-

1. The godliness of objectives and goals.
2. The divine origin of source and method.

1. The Godliness of Objectives and Goals

It indicates that the ultimate goal of Islam is to attain Allah's love and pleasuse.

Such a goal is man's greatest hope in life and his most urging incentive for toiling.. (84:6)- (53:42).

It is undeniable that Islam has other goals and objectives on either the human or social levels, but reflection on them shows that they all serve the greater goal, which is to please Allah and win His reward.

In Islam there are regulations for people's transactions which only aim at systematizing people's lives to refrain them from conflicting over worldly matters so that they can spare all their time for approaching Allah, worshiping and pleasing Him.

In Islam there is Jihad and fighting enemies but the target is:

"no more persecution and the Religion prescribed by God is fully established". (8:39)

Islam also directs people to walk on the land and eat from its fruits but with the aim of praising Allah and showing gratitude to Him. "Eat of the provisions of your Lord, and be thankful to Him, a land of goodness, and a Lord All-Forgiving" (34:15).

Every item of the Islamic Law aims at preparing man to be a pure servant of Allah alone - not associating anyone with Him. This is the reason why the essence of Islam is Monotheism.

The fruits of Godliness in one's self and in life

This Godly attitude in directing goals and objectives has its valuable fruits in this life and the life to come. Among such fruits are:

First, realization of the aim of human existence.

By means of Godliness, man knows his goals in life, his directions, his motives and the nature of his mission. This is how he feels the value of his life and that he is not a lost atom in the universe hitting in the dark, as do those who deny or even doubt the existence of Allah, never knowing why they were created, why they live or why they die.

On the contrary, the godly man never lives blindly or walks aimlessly, but he leads his life in the light of God, Allah, Whom he knows and admits to be One.

Second, Guidence to man's fitra (nature).

Godliness also guides man to the fitra Allah created in him. This fi-

tra is only satisfied with strong belief in Allah, the Almighty. The Qur'an states: "So set yourself steadfast to the Religion on a True Path. The instinctive Religion which GOD has created in mankind. There is no alteration in GOD's creation". (30:30)

Being guided to his fitra is not a small gain but a great one indeed, as it leads him to live in peace and conformity with himself and with the bigger nature around him. All the universe around him is divinely oriented, that is, it is always celebrating the praises of its Lord. "Nothing exists that does not celebrate His praise" (17:44).

There is a certain gap in the human fitra that neither science, nor culture nor philosophy can fill. Only the faith in Allah fills it; otherwise this fitra will always be restless and thirsty.

Third, peace of mind

Among the fruits of Godliness is one's peace of mind away from all sorts of internal conflicts. It saves man from being torn among different objectives.

Islam has limited human objectives to one only, which is pleasing Allah, because what comforts the human soul most is to have only one way of life and one objective, while what upsets it most is to have various contradicting goals and objectives. Once he goes to the left and another time to the right; once he goes to the east and once to the west; once he pleases X by angering Y and once he angers X to please Y! as the poet says:-

Who on earth can please all souls, We're all diverse in moods and goals?!

The monotheistic creed has given man a strong belief that there is

no other god to fear or beseech except Allah, and there is no other god whose anger is to be avoided or whose pleasure is to be sought except Allah. With such a belief, man gets rid of all false gods from his life and destroys all the idols- abstrsct and concrete taking hold of his heart. Monotheism makes man satisfied with only one God to depend on, return to, ask for blessing, get power and suppert from, supplicate, and resort "Whoever holds fast to GOD is indeed guided to the Straight Path" (3:101).

Fourth; Freedom from slavery to one's own selfishness and desires

When this godly feeling takes hold of one's heart. It frees one from being a slave to his own lusts and sensual pleasures.

The godly person always, weighs between his personal desires and the religious demands, between the lure of appetite and the decrees of Allah, between the present ecstacy and the future judgment in the Hereafter. Such considerations help to raise man above the animal level to reach the conscious and willful human level that does not submit to animal desires of the stomach or the reproductive system.

2. The Divine Origin of Source and Method

The second category of Rabbaniyyah is related to the method which Islam designated to reach its planned objectives. The method is purely. divine, because it is taken from a divine source which is the revelation to the last Prophet (PBUH) This method is not the demand of a certain person, dynasty, social class, polilical party or even a people, but it is the Will of Allah Who meant to make it a guiding light, a remedy and a mercy for his servants "O people, there has come to you an Admonition from your Lord, and a healing for what is in the chests,

and a Guidance and a Mercy for the believers" (10:57).

The Prophet's position in this Divine Message

This method belongs to Allah, which is why it is attributed to Him. We say "Allah's Message" or "Allah's straight way" as the Qur'an described it. It is so called because it is revealed by Allah, and Allah is its ultimate end. The Prophet (PBUH) is the caller to this Message or way. He clarified to people any misconception that might be related to it. Allah the Most High said to His Prophet in the Qur'an: "And thus We have revealed to you an inspiration by Our Command. You did not know what was the Book and what was the Faith, but We made it a Light, by which We gide whoever We please of Our servants, and you are surely guiding to the Straight Way. the way of GOD, to Whom belongs all that is in the heavens and the earth. Indeed to GOD do all things return" (42:52-53).

The unlqueness of the Isamic Message among the other existing methods in the world

Islam is the only method or trend or system in the world which is absolutely revealed from Allah. Its words have never been changed, distorted or (adulterated) by human illusions and errors.

There are three types of methods and systems today other than Islam

First is a purely human and secular trend orginating from the mind and philosophy of one person or a group of people belong to this categery.

Second is a man-made religious system or method such as Buddhism which spread in China, Japan and India. No one can trace any divine origin or divine book for it. It is the product of human thought.

Third is the category of distorted religions which although they were originaly divine, were changed and adulterated by the corrupt hands which added to and omitted from them. In such neligions, Allah's words mingle with man's. Thus they have lost their credibility as divine religions. Judaism and Christianity are proven to have changes in them along with the different commentaries and interpretations which distorted the words of Allah.

As for Islam, it is a unique Message which has always been safe from human interference because Allah Himself promised to take the responsibility of the preservation of its Book which is considered its basic constitution. Allah declared this promise to His Prophet and His nation when He said: "Indeed! We are the One Who has revealed the Qur'an, and We will most surely preserve it" (15:9).

Islam is a purely Divine Message:

Islam is a one hundred percent a Divine Message. Its creeds, ethics, morals and laws are all divine in their general basis rather than in their details of application.

A Divine Creed

Islamic beliefs are all of divine, taken from the words of Allah which were never falsified, in the Qur'an and sunnah, such beliefs were neither invented by a certain authority nor dictated by a Pope. No one among Muhammad's disciples or even the great scholars of Islam was permitted to change, add to or omit from the Islamic creed as was done in Christianity by the So called St. Paul. Some western writers now call modern Christianity "Pauline Christianity" rather than "Jesus' Christianity".

Divine Worships

Islamic rituals of worship are all of Divine origin, as the revelation described how to practise them, their conditions, the time and place of practising them.

No one, however, knowledgeable or honorable is allowed to invent other forms of worship to approach Allah. This is an act of trangression against Allah's authority, and whoever does this will be considered schismatical and misleading, and his worship will be rejected by Allah in the same way that a forged coin is rejected by a cashier.

The field of ritual obsevations in Islam is based on two important principles. nothing should be worshiped except Allah, either in heaven or on the earth, neither human nor non human.

Second, Allah should be worshiped in the way He prescribed and revealed through a series of prophets ended by Muhammad (PBUH). Muhammad's religion abrogated what was befere it and has been destined to last till Allah inherits this earth and everything on it.

All forms of rituals other than those revealed by Allah will be considered as unacceptable innovations, even if they are done with good intention to approach Allah. Good intentions are not sufficient, as the act of worship should be validated by a revealed text. Thus, any work should have two conditions to be acepted: to be only for Allah and be in conformance with the Sunnah.

Divine Morality

The Islamic moral code is divine as well, in the sense that it was dictated by Allah in the revelation. It is indispensable for shaping the Muslim character to be perfect and distinct in both appearance and re-

ality and to be steadfast in case the way is dim or obscure.

The Qur'an was keen to draw an outline of the Islamic moral code. Among Islamic morals are:benevolence to parents, especially the elderly; benevolence to relatives; caring for orphans; generosity towards neighbors, wayfarers, servants and poor people; freeing slaves; saying the truth; sincerity in doing things; lowering one's gaze; guarding one's chastity; mutual enjoining of truth and patience; calling people to what is good and forbidding them from what is bad; returning trusts to their owners; judging between people with justice; fulfilling promises; abandoning what is forbidden; avoiding what may lead to shirk (associating partners with Allah). and avoiding magic, killing, fornication, intoxicants, interest, taking over the orphans' property, launching charges of adulty against chaste women, running away from battle fields. There are many other exmples of negative and positive behaviour on both the individual and social levels.

Divine laws:

The Islamic laws which were made to regulate individual lives, families, social and international relations are all Divine in their principles and major decrees. By decreeing such laws, Allah meant to settle human relations on strong and fair bases away from human imperfection, desires and contradictions.

This is the first dlistinguishing feature which raises Islamic law above other ancient or modern codes whether in the east or in the west, liberal or socialist. It is the unique law which is based on the infallible and absolulely fair revelation: "And the words of your Lord have been perfected in Truth and Justice, and His words are constant, He is the All-Hearing, the All-Knowing (Qur'an 6:115).

In all Islamic concepts Allah is the only law-maker. He is the only One that commands and forbids, determines what is lawful and unlawful. He does so out of His divinity and sovereignty over all His creatures. He is Ruler of mankind, the God and Lord of mankind. For Him is creation and command, for Him is sovereignty and ownership, Praise be to Him at the beginning and in the end, and judgment is by Him and to Him we return.

No one but He has the right to legislate except for what He has permitted or left open. Even the Prophet himself (PBUH) did not have the authoity to make laws. We obey the Prophet (PBUH) because he conveys the words and decrees of Allah "Whoever obeys the Messenger, has obeyed GOD" (Qur'an 4:80).

The Qur'an calls those who granted legislative authouty to other humans like clergymen as "polytheists" because those clergymen actually changed the words of Allah and confused His laws as well, rendering what was lawful as unlawful and what was unlawful as lawful. This was act of transgression on their part against His authority.

2- Humanity

Among the general characteristics of Islam, next to divinity is humanity. Islam is distinguished by a steadfast human inclination in regard to its concepts, rites and laws . It is the religion of man.

Between divinity and humanity

It may seem to some people, at first sight, that there is a contradiction between these two characteristics of Islam.

Since we have said that divinity means: divinity of the aim and intention, and divinity of the source and application, it looks that GOD

is an aimed target and His Countenance is the gain to seek.Thus man becomes, out of the circle of importance.

Man is not a peer to Allah

It is a big mistake of some people to see man and Allah as two equal peers; they forget who is Allah and who is man!

It is an undoubted fact that Allah is the Owner, the Lord and the Organizer of this universe. "Say: "How can I seek a lord other than GOD? While He is the Lord of all things". (6:164).

Man is a newer creature created by Allah the Most Glorified. We cannot imagine him to be a peer to his Creator, the Eternal, as the perishable cannot be equal to the Everlasting. "Say: "He is GOD, The One and Only. The Eternal Cause of all beings. He begets not, nor was He begotten. And there is none comparable to Him" (112: 1-4).

Man is a creature of Allah but with a distinguished status and with a role to play in this universe which were granted to him by Allah the Most High. Therefore, we should view man from the perspective that he is created by Allah to be the most honourable among creatures.

There is no conflict between Humanity and spirituality:

The earlier facts clarify that Islam is spiritual as well as human in both aim and destination. Therefor, man has got his place in the ultimate ends and great goals of Islam together wih his spiritual aim because there is no contradiction between the divine and the Human goals: they are complementary.

Again, there is no contradiction between spirituality and Humanity from the Islamc point of view, as the Humanity of man is but one as-

pect of the spirituality on which Islam has been built.

Allah has honoured man, breathed into him of His spirit and made him inherit earth. Allah made subject to man all that is in the heavens and earth and bestowed upon him both seen and unseen bounties.

If spirituality is the main source of Islam, then it should be man who understands such a source by which he is inspired to form his opinions, change them into facts.

If spirituality is the aim of both the Muslim society and the individual, then its significance will be to attain the happiness of man and helping him win the permanent paradise near the Lord of the worlds.

If "divinity" is the message directed to the Muslims, then it must aim at achieving the good of man, raising him to a higher position and keeping him from going astray or falling down.

The spiritual concepts for such as faith, monotheism, piety, hope and fear which guide the Muslim are in fact human ones. They are among the many secrets that Allah, the Almighty, mentioned when He said "and breathed into him (Adam) of My spirit.." (15:29).

Islam stresses that man cannot be truely spiritual without being human and cannot be truely human without being "spiritual".

"Holiness" requires faithful intentions and works, it demands that one turns only to Allah, considering His contentment and reward as the ultimate goal to which one aspires in every action and word. Thus "holiness" means the emancipation of man. It makes him happy, honoured, protected and in a higher status, such objectives have always been the focal points in the tslamic model.

The Qur'an is the Book of Man:

Reading and contemplating the Qur'an, Allah's Book and the first source of Islamic law, reveals that its verses are primarily concerned with man. The whole Book is talking to or about man.

The word mankind itself: is repeated sixty three times throughout the book, in additon to synonyms of it such as "sons of Adam", which is repeated six times, and "peaple" repeated two hundred forty times in the surahs revealed man both in Mecca and Medina.

Another clear evidence for the Qur'anic concern for man is that the first five verses revealed to Mahammad (PBUH) were those of Surat Al-'Alaq in which the word "man" (insan) is repeated twice. Actually, the whole sura is concerned with human affairs: "Read: In the Name of your Lord who created man from leech like clot

Read! And your Lord is the Most Noble; who tought by the pen; Taught man what he knew not" (96:1-5).

Muhammad.... the Human Prophet:

A look at the person whom Allah chose to represent and embody the teachings of Islam will reveal that he is a human Prophet. The story of his life is neither that of a god nor even a semi-god. He was never an angel without flesh and blood. His the stroy of the human Prophet's life. The holy Qur'an is quite aware to stress the humanity of Muhammad (PBUH) on different occasions. Allah.. the Almighty said: Say (O Muhammad) : I am only a mortal like you, it is revealed to me that God is One GOD (18:110).

The human side in the Message of Muhammad (PBUH).

Any scholar of Islam, studying its book mortal the Qur'an or Prophetic traditions (hadiths), will easily find that Islam has paid great attention to the human side, giving it the larger portion of its teachings and decrees.

In Islamic jurisprudence (FIQH), the part devoted to the acts of worship is but one quarter or one-third of the whole; the remainder is devoted to man's affairs such as personal relations, transactions, penal laws, etc.

Moreover, regarding the greater acts of worship themselves, one of them, Zakah (alms), is purely human. It is a sum of money taken from the rich to the poor. For the rich, it is an act of purification and purgation, while for the poor, it is self-sufficiency and freedom.

All remaining acts of worship contain a noticeable human side. Prayers are an aid for man in the difficulties of his life. "O you who believe! Seek help through patience and prayer" (2:153).

Fasting is, as well, a way of strengthening man's will to be patient in times of troubles. It also allows him to sympathize with those in pain so that he may be more compassionate to them and willing to hurry to their consolation in need. This is why the Prophet (P.B.U.H.) called Ramadan "the month of patience" and "the month of consolation". Pilgrimage is also considered a divine human conference which Allah calls the believers to attend "That they may gain benefit for themselves there..." (22:28).

Witnessing such benefits is the human side of Pilgrimage.

Above all, the Prophet (may peace be upon him) raised every ac-

tion a Muslim performs that leads to material gain or the happiness of any person to an act of worship.

Some fruits of the human tendency of Islam:

Brotherhood, equality and freedom:-

This genuine human tendency in Islam is an important basis for the principle of brotherhood of man which Islam advocates. It is also an important foundation for the principles of equality and freedom for which Islam calls and these three humanistic principles, lays the practical framework for their application, and associates them strongly to its creeds, rituals and ethics so that they may be a mere hope or an ideal imagined by some, or even theoritical words written by others. It is sufficient in this centext to tackle the principle of equality, as it is inseparable from that of brotherhood and can also be regarded as one of its results.

The principle of human equality:

The principle of human equality which Islam comfirms is based on the idea that Islam respects and honours man only for his being human regardless of any race or colour consideration. Islam never approves racial, national, tribal or color discrimination. Allah Almighty said: "O mankind! We have created you from a male and a female, and made you nations and tribes, that you may know one another. Surely the most honourable of you in the sight of GOD is the most pious of you. Indeed GOD is All-Knowing, All-Aware" (49:13).

People may differ in race and ethnicity, from them the Arays, white, semetics, black, Arab or non-Anab. They may differ in ancestry and descent, some belonging noble, aristocratic families others to un-

known humble ones. People may also differ in wealth, there being the rich, the poor and the well-to-do.

Again, people may vary in their jobs and prestige, there being the ruler and the subject, the great engineer and the humble worker, the university professor and the guard at its gate.

Such differences and variations do not guarantee to anyone more than the others due to his race, colour, ancestry, wealth, job, class or any other consideration.

The human Value is the same one shred by every one, the Arab, the non-Arab, the white, the black, the ruler, the subject, the rich, the poor, the employer, the employee, the man, the woman, the free and the slave. Every one of them is a Man, and as they are all human, they are as equal and as even the teeth of a comb.

Hence, Islam considers any act of aggression against human soul as an act of aggression towards the whole of humanity, and the saving of one human soul as the saving of the whole. This is clearly stated in the Qur'an: "...who ever kills a soul, unless it be for retaliation or because of spreading corruption on earth, it would be as if he killed all mankind, and whoever saves a life, it would be as if he saved the life of all mankind.." (5:32).

Rituals of Islam confirm the idea of Consolation:

Islam not only states the idea of equality in theory, but it also affirms it practically with a number of judgments and teachings that turn it from a mere idea to a concrete reality. Among these rituals of worship which Islam imposes and of which its glorious structure is based on prayers, Zakah (alms), fasting and pilgrimage.

Equality before the Islamic Law:

One practical form of equality stated and applied by Islam is the equality bafore its laws and rulings; what is Halâl (lawful) is lawful for every body and what is Haram (prohibited) is unlawful for every body. Religious duties are obligatory for every one and punishments are imposed on every body as well.

One of the tribes, when converting to Islam, asked to be exempted from the prayers for a while, but the Prophet (P.B.U.H) denied them what they asked, saying "There is no good in a religion with no prayer".

Again, some of the Companions of the Prophet tried to make Usâma Ibn Zaid (the loved one and the son of the loved one of Allah's Prophet-(PBUH) to intercede regarding a woman who deserved the punishment for theft which is cutting off her hand at the wrist. The woman was of noble descent within the leading tribe, Quraish. In a historical moment the Prophet (P.B.U.H) made his eternal statement: "O people, those who have gone before you were destoryed because if any one of high rank committed theft among them, they spared him, and if any one of low rank committed theft, they inflicted the prescribed punishment upon him. By Allah, if Fatimah, daughter of Muhammad were to steal, I would have her hand cut off".

During the decades of the Rightly Guided Caliphs, many examples of equality among people with no discrimination were obvious. It is quite sufficient in this context to refer to the story of Jabalah Ibn Al-Aiham, the Ghassani prince, and a Bedouin who went to complain to the caliph Umar, for being slapped on the face by Jabalah without right. Umar brought Jabalah and asked the Bedouin either to return the slap or to forgive the prince, and he asked the prince to enable the Be-

douin to return the slap. The Ghassani prince refused and said to Umar frankly "How can he retrun the slap while I am the king and he is but a commoner?"

Umar answered "Islam made you equal". The poor prince could not grasp the significance of this situation. Thus he fled from Medina and turned apostate from Islam because it states that before the Law of Allah kings and commoners are equal, and he was one of the losers.

Neither Umar nor the companions paid any attention to this result because it is easier to sacrifice one person who turns apostate from Islam than to sacrifice a great Islamic principle, i.e. equality. The loss of an individual cannot be compared to the loss of a principle.

3- Comprehensiveness

Comprehensiveness, in the full sense of the word, is one of the distinctive characteristics of Islam among other religions, ideologies and trends known to mankind.

Such comprehensiveness has the capacity to manage the whole life at all human exsistence.

The martyr Imam Hassan Al Banna very well expressed the dimensions of this comprehensiveness in The Message of Islam: It is a Message with a length that covers time from the beginning and forever, with a width that encompasses the horizons of all nations, and with a depth that contains the affairs of this life and the life to came.

A Message for all times:

Islam is a message of all times and generations. It is not a temporal message like those revealed to the prophets before Muhammad (P.B.U.H). Each prophet was sent for just a limited term span; once it ended, Allah sent another prophet.

As for Mahammad (P.B.U.H.), he was the Last Prophet. His Message is the eternal one till the Day of Judgment. It carries Allah's last call for people to the Straight Path. Therefore there will be no revealed religion after Islam, nor a holy book after the Qur'an, nor a prophet after Muhammad (P.B.U.H.).

No prophet before Muhamnad (P.B.U.H.) declared that his message was to be the last or that no prophet would come after him. The Torah announced the coming of a prophet after Moses. The Bible as will gave the prophecy of the prophet coming after Jesus Christ and

called him the "Paraclete" (or advocate or helper) as described him as the one who will clarify the truth and who will not speak on his own, but will speak whatever he hears.

This is definitely the Message of the past and future. Its essence, its morals and basis and article of faith are the same as all the messages revealed to the messengers of Allah, All prophets were sent with the Message of Islam and called for monotheism and warned against following false gods. Such a fact is clearly stressed in the Qur'an: "And We never sent a Messenger before you except that We revealed him saying: There is no god but I, so worship Me".Also, "And We already have sent among every nation a Messenger, saying. "Worship GOD and shun false deities and devil". (16:36)

A Message for the whole world:

As this message is not limited to a certain time or generation, it is also not limited to a certain place, nation, people or social class. It is not a Message for a special people that claims it is the favorite of Allah and that all other people should submit to it! Nor is it a Message for a certain nation that seeks to colonize other nations and take over their wealth. Nor is it a Message for a certain authoritative or domineering social class whether it is made up of the rich, the poor, the mob, the powerful, the weak, the masters or even the slaves which tends to exploit other classes.

It is the Message for all of them, and it is not even the right of anyone to menopolize the right to understand, interpret or call for it. It is the guidance of the Lord of all the people, and it is His mercy to all His servants. "And We did not send you but as a mercy to all beings" (21:107). Also (Say: "O people I am the Messenger of GOD to you

all..." (7:158).

A Message for man as a whole:

Islam is a Message directed to man as a whole, not to his mind, soul, body or heart alone, but to all of them together as explained earlier in the section entitled "the characteristics of humanity".

A Message for man in all the phases of his life.

This is also evidence for the comprehensiveness of the Islamic Message, that it is the light of Allah, guiding man throughout his life: in childhood, adolescence, young, adulthood, middle age and old age. This Message inspires him with the way that pleases Allah .

No wonder then, to find some of the decrees and instructions dealing with the newborn infant and how to clean him, call the adhan (the call to prayer) in his ears, choose the best name possible for him and celebrate his birth by holding an 'aqiqa (a banquet for which a lamb is slaughtered), which is a sign of gratitude to Allah.

See Ibn Al-Qayyim's book "The Friend's Present Concerning the Judgments of the Newborn Infant. Not only does this Message address man in the different phases of his life but it also cares for him before he gets born and after he passes away.

A Message for man in every field of his life:

The comprehensiveness of Islam also means that the Islamic Message deals with almost all aspects of human life and fields of human activity.

Islam takes a stance regarding all human issues, supporting, correcting, changing, or completing a certain view. It may use an adviso-

ry method of teachng or may resort to a severe punishment if needed.

What is important in this issue is that Islam never leaves man without guidance in all the fields of his life, whether material or spiritual, individual or group, intellectual or practical, religious or political, economic or ethical.

Al-'Aqqâd said that: Islam is the ideal doctrine for man, whether alone or in a group, whether he is concerned with his body or soul, whether he is attentive to the worldly gains or the gains of the life to come, in war or peace, whether he is self: centered or aware of the rights of others.

A person is not a Muslim if he seeks the worldly gains rather than the life to come, nor is he a Muslim if he seeks only the life to come rather than the worldly gains. He cannot be a Maslim if he denies either the needs of flesh or the demands of soul. Again, he is not a Muslim if he sticks to Islam in some situations while forgetting it in others. But a true Muslim should hold a comprehensive doctrine whether he is alone or among people.

The Comprehensiveness of the Islamic teachings:

Since Islam is the message to man in all the phases of his life, no wonder, then, that the Islamic teachings as a whole are so comprehensive that they can manage all human affairs.

Such comprehensiveness is manifested in matters of faith, worship rituals, ethics, laws and regulations.

The Comprehensiveness of the Islamic Faith:

The Islamic faith is described as comprehensive for these reasons:

1. It can interpret and explain all the large issues that have always obsessed the human mind. Such issues as Divinity, the Universe, Man, Prophethood and fate need a decisive answers that can relieve man from the doubts, loss and confusion brought on him by modern conflicting philosophies.

2. Each one of these philosophies concentrates on one issue while ignoring the others. For example, the issue of man rather than that of godhood and monotheism, or the issue of godhood rather than that of prophethood or the Message, or even the issue of prophethood rather than that of the Divine reward in the hereafter. Yet, the Islamic doctrine is aware of all such issues, givieng a clear and decisive view concerning them.

Islam does not split man between two gods, one for the good and light, the other for evil and darkness as it used to be in Mazdaism, or as in the Bible where the world is divided between God and Satan, who is described as "the god of the time" or the chief of the world". Satan has the kingdom of the earth wheres God has the kingdom of heavens. Thus Satan in Christianity is similar to "Ahreman" the so called god of darkness in Mazdaism.

3. Islam is not conceived by feelings only as are the other mystic philosophies or Christianity, which rejects the intervention of the mind in the sphere of dogma. The Christians express this as "believe blindly". The Islamic faith is also not conceived by the mind alone such as in the man-made philosophies which depend only on the mind to recognize Allah and understand the enigmas of this universe. Contrarily, Islam depends on thoughts and feelings together or in other words, the heart and mind as two complementary tools to attain human knowledge. This is the true Islamic faith that can function properly in this

life.

4. Islamic is a doctrine that should be taken as a whole without denying or casting doubts on any of its parts. Those who may believe in 99 percent of it but deny only one percent are not Muslims because Islam means entire surrender to Allah and entire trust in what has been revealed by Him.

The Comprehensiveness of Islamic worship:

Worship in Islam, as stated befere, is practised by man as whole. The Muslim worships Allah not only by his tongue, body, mind or senses, each one separately, but he uses these elements all together at one time. The tongue is for reciting the prayers, the body for fasting and fighting in the cause of Allah (Jihad), the mind for contemplation and the senses are all used for obeying and pleasing Allah.

The other implication of the comprehensivenss of worship is that it is not limited to the practising of the known rituals such as prayers Zakah (alms), fasting and pilgrimage, but it involves any act which tends to please people and make life better. In this sense Jihad in the cause of Allah is worship, as it is a way to defend what is good and raise the banner of Islam. Again, any useful work done with the intention of serving society is also worship.

The Comprehensiveness of the Islamic moral code:

The Islamic moral code is much more than what people term as the "religious moral code" represented in practising the rituals, avoiding intoxicants etc,. It extends to cover all aspects of human life to portray a model example of what they should be, on spiritual, physical, religious, worldly, intellectual, emotional, individual or collective scale.

The separate categories of ethics such as religion, philosoply, norms or social convenience are all brought together in the harmonious, coherent moral code of Islam.

The Comprehensiveness of Commitment to Islam as a whole:

The comprehensiveness of the Islamic message should be met with a similar comprehensivenem in the commitment to Islam on the part of the Muslims. They should not take one part of its teachings and neglect the others because Islamic faith is a whole that cannot be divided.

The Glorious Qur'an criticized the Children of Israel for dividing the rulings of their heligion according to their desires, accepting what oppealed to them and setting aside what did not. "Do you believe in one part of the Scriptures and disbelieve in the other part? So what should be the punishment of those of you who do that but disgrace in this life and on the Day of Resurrection they shall be sent to the most grievous chastisement,. and GOD is not unaware of all that you do; Those are the ones who have bartered the Hereafter for the life of this world, so their torment will not be eased, nor any help given to them (2:85-86).

Within the Islamic view, it is not permissible to take this part of Islamic teachings cemcerning belief while neglecting the part corcerning worship and morality, like those who claim that "sins are not harmful if one has strong faith" or that "the good deeds are worthless in the absence of faith".

Faith should be complemented by good deeds. "Most surely the bleievers are those whose hearts tremble with awe when GOD's Name

is mentioned, and when His Revelations are recited to them their faith increases, and they put their trust in their Lord; those who establish prayer and spend out of what we have bastowed on them" (8:2-3).

It is also not permissible to pay all the attention to the worship observances while ignoring ethics because moral virtues are considered among the branches of faith. The Prophet (PBUH) said: "Îmân (faith) has over seventy branches, and bashfulness is a branch of Iman". It was also narrated in the Sound hadith (tradition): "Three are the signs of a hypocrite, even if he fasted and prayed and asserted that he was a Muslim: when he speaks he tells a lie, when he makes a promise he does not keep it, and when he is trusted he betrays". Also the Qur'an says "... and establish prayer, surely prayer wards off abomination and evil" (29:45).

The opposite is also not allowed, to concentrate on the ethical aspect of Islam while ignoring ritual one, because people were primarily created to know Allah and worship Him "And I have not created Jinn and mankind except that they worship Me" (51:56). Allah is only worshiped in the way He prescribed, which were described by the Prophet (PBUH) as (the Pillars of Islam).

The first virtue a Muslim should adhere to his gratitude to Allah which is only expressed by practising the acts of worship decreed by Allah: prayer, zakat. fasting and pilgrimage. "and whoever disbelieves then surely GOD is in no need of the worlds (3:97).

Nevertheless, it is not permissible to take all the previously mentioned aspects without acknowledging the Islamic Law (sharia'a) which Allah decreed in His book to regulate the lives of His servants and to establish justice among them. Therefore, it is not lawful for a believer intentionally to abandon Allah's Law and resort to man-made

legislations. For this reason Allah warned His Prophet, and every Muslim ruler coming after him, not to abandon "part of what Allah has revealed" to satisfy the desires of certain people, because doing so is an inevitable revert to the state of Jahiliyyah (pre-Islamic ignorance). Almighty Allah said: "And that you should rule between them by what GOD has revealed, and do not follow their vain desires, and be cautious of them, lest they beguile you from part of what GOD has revealed to you, but if they turn away, then know that GOD wishes to afflict them for some of their sins, and most surely many of the people are wicked. Is it then the rule of Pagandom that they are seeking? Yet who is more fair in judgement than GOD for a people having sure faith" (5:49-50)

4- Moderation in Islam

Moderation is another outstanding feature of Islam. It is also termed "balance", as it keeps the balance between two opposite ends so that neither takes the place of the other. Such opposites are divinity and humanity; spirituality and materialism; this life and the life to come; revelation and mind; past and future; individuality and collectivity; constancy and change; realism and idealism.

Moderation means that each one of these aspects should be given its due attention without exaggeration or deficieney, as pointed out in the Qur'an: "And the sky GOD raised it high, and has established the due Balance. That you do not transgress the due Balance. So weigh with justice, and fall not short in the balance" (55:7-9).

Man's impotence to establish a balanced system:

This task is beyond the human capacity because man, with his shortsightedness and insufficient knowledge, can easily - intentionally

or unintentionally, - get impressed and tempted by his own personal desires or by familial, racial or partisan influences. This is the reason which is clear from past and present that any man- made system is defective, being either excessive or deficient.

The only one capable of balancing all aspects of humam existence is Allah, as He with His infinite knowledge and mercy created man. No wonder, then, to see such balance in Allah's creation as well as in His decrees and what He has ordained for the model system of life.

Aspects of Moderation in Islam:

Due to its multiple benefits, moderation is a common feature in all facets of Islamic life, theoretical, practical, educational and legislative.

Moderation in Worship:

Islam presents a compromise between the two extremes of other religions. It stands in the middle bctween those which completely deny the divine side, such as Buddhism, which confines its teachings to the human ethical side alone, and those which devote all their teachings to worship part in seclusion from the practical productive daily life of their followers, as in the monastic orders of Christianity.

This compromising principle of Islam is obviously referred to in the following verse of the Qur'an which orders people to observe the Jumu'ah (Friday congregational) prayer: "O you who believe! When the call is made for Prayer on Friday, then hasten to the rememberance of GOD and leave trading aside, that is better for you, if only you knew. But when the Prayer is ended, disperse in the land and seek GOD's bounty, and remember GOD frequently, that you may prosper" (62:9-10).

This is the Muslims' type of life, a balance between worldly and religious concerns. Friday starts with work and worldly transactions before the prayer, then haste to the prayer, leaving behind all the business of life. After the prayer is finished, people go back to their work. In all cases one should not forget the remembrance of Allah as it is the guiding light for success.

Moderation In the field of morality:

Islam is a middle way between the exaggerated idealists who depict man as an angel and laid for him such a moral code which is beyond his capacity and the exaggerated realists who only think of the animal side of man. The first category over-estimate human nature and think of it as pure good, whereas the other group under-estimate it as pure evil.

Islam compromises the two extremes by admitting both sides of man: his mind and his flesh or animal desires together with his angel-like spirituality. Islam believes that man has been created with a natural tendency for both good and evil and that he has to make his efforts to purify his soul. "And by the soul and He Who balanced it; then He inspired it to knowledge of wickedness and piety. Indeed successful is he who keeps it pure; and indeed, failed is he who corrupts it" (91:7-10).

Moderation of Legislation:

This is clear at both the individual and collective levels.

Equilibrium between individuality and collectivity

The Islamic system works to combine both individuality and collectivity in a wonderful equilibrium that balances individual freedom with community interests, and rights with responsibilities.

This particular issue of the relationship between the individual and his society has always been an enigma to the different philosophies and ideologies: which takes precedence, the individual or the society? Is it the individull because is the actual nucleus of the socity, or the opposite because society shapes the individuals with its peculiar culture, traditions, etc.?

This question has been a big controversy among philosophers, legislators, economists, politicians and socialogists, and no concluion has ever been reached.

Aristotle, for example, believes in the individuality of man, and he appreciated Individualism, whereas Plato adhered to collectivism, as is clear in his book "The Republic". Thus, Greek philosophy, the most outstanding anong ancient philosophies, could not solve such an enigma. It was like other philosophies which give an opinion and its apposite so that one of its professors said that philosophy has no opinion!

In Persia there were two contradictory trends. One called for the rough and ascetic kind of life to accelerate the perishing of the evil world, Such a call, propagated by Manes, represented an extreme individualism. The other tnend, laid by Mazdaism called for pure collectivism by making wealth and women common possessions. Naturally

such a trend was followed by mobs who started a big chaos in the land.

All the revealed religions claimed the balance of life, but soon their followers changed Allah's words. Thus once those religions lost their divine source, they subsequently lost their function and value.

The selfish behavior of the Jews in Diaspora was a strong sign of individuality. The Qur'an recorded about them, "And for their taking usury though they were forbidden from taking it, that they devoured people's wealth in falsehood" (4:161).

Again, individual salvation has always been the priority concern of Christianity, while social affairs were the responsibility of "Caesar" (government). This is apparently what is meant by Jesus Christ's order "render the things that are Caesar's unto Caesac and the things that are God's unto God". Leaving history aside, the contemporary situation is almost the same, with the conflict between the individualistic and the collectivistic trends repeated all over again. Capitalism idolizes the individual, seeing him as the center of the universe. It spoils him by conceding to him infinite rights of possession, speech, behavior and entertainment at the expense of others' interests and even his own, As long as it is a matter of personal freedom, he can grow rich by monopolization, usury or any other dirty way. He can spend his money on alcohol or debauchery while others are suffering from need and lack. No one can claim authority over him because he is "free".

At the other externe, socialist trends such as Marxist tend to depreciate the value of the individual in way a which belittles his right and increases his responsility. For them, society has the priority while individuals are but small cogs in the gears of the gigantic machine of the

socity. In fact, society is the state, and the state is the ruling party, or the supreme committee or even the leader of the party himself. Thus this gigantic machine is nothing but the dictator.

The individual has no right to possess, except for a few personal belongings and furniture. He has no right to oppose or suggest the policy of his country. It he ever dares to utter a word of criticism, secretly or in public, he will only be answered by imprisonment, exile or gallows.

This is the attitude of the man-made ideologies and perverted religions towards this particular issue. Islam, on the other hand, holds a completely unique attitude towards the same issue which does not follow either of the two extremes.

Allah Who revealed Islam is also the One Who created man. Therefore He would not have revealed a certain law that could have been in clash with man's nature. Allah created man with a double nature: individual and collective. The individual nature is inherent in him making him like to prove himself and giving him a tendency towards indepentence. At the same time he has another tendency to be in a group. For this reason solitary confinement is regarded as the cruelest punishmenit for him, even if the best food and drink are served to him inside.

The ideal system is the one that balances the two sides and this is the compromise of Islam, which forbids the individual from transgressing his limits with the society and forbids the society from either spoiling or exhausting the individual. The society should grant the indivibud his rights, satisfy his needs and preserve his human dignity, all within reasonable limits.

What has Islam decreed to protect the individual's rights?

1. The prohibition of violating blood. This principle preserved "the right of life. for each individual. The Qur'an proclaimed that "...whoever kills a soul, unless it be for retaliation or because of spreading corruption on earth it would be as if he killed all mankind and whoever saves a life it wauld be as if he saved the life of all mankind" (5:32).

   In case of deliberate intentional homicide, retribution becomes obligatory unless the relatives of the victim declare a waiver of the punishment; but in the case of accidental homicide, atonement (blood money) has to be paid.

2. The prohibition of violating honor. According to this principle, an individual has a right for dignity: It is not permissible for anybody to humiliate or hurt him in his presence or absence, either by words or gestures "O you who believe! A people should not mock another people, it may be that they are better than them, nor should women mock other women, it may be that they are better than them, And do not look for fault in one another, nor defame one another with derisive names". (49:4). The Qur'an also warns "And do not spy nor backbite each other, would any of you like to eat the flesh of his dead brother?" (49:12).

3. The prohibition of violating property and wealth by guaranteeing the right to possess. No one, even the state itself is allowed over someone's money without his permission. The Prophet (PBUH) said in his speech during his last pilgrimage (Farewell Address): "Verily, your blood, your wealth and your honor are sacred to you, like the sacredness of this day of yours, in this city of yours, in this

month of yours" .

4. The prohibition of violating houses. To grant an individual "a right to privacy" no one should spy on him or enter his house without his permission. Allah said "O you who believe! Do not enter houses other than your own houses until you have asked permission" (24:27) and said "And do not spy" (49:12).

5. The individual's freedom of belief. No one should be forced to give up a belief to embrace another. Qur'an said: "There is no compulsion in Religion; Truth has become clear from error" (2:256) and, denying the right to compel: "Would you then compel the people to become believers?" (10:99).

6. The freedom of opinion and thought. It is not only a right but a duty for everyone to think and contemplate. Within its command for people to think, Islam admits that they may make mistakes, and they should not be blamed for them. The Prophet (PBUH) admitted the right of someone to make mistakes when he said, "If a mujtahid (the one who gives judgments) gives a decision after having tried his best to decide correctly and is right, there are two rewards for him; and if he gives a judgment after having tried his best (to arrive at the correct decision) but errs, there is one reward for him" (agreed upon) there is no system in the world which encourages people to think and rewards them even if they are wrong except Islam. This is why Islam has got different schools of jurispurdence, tafsîr (interpretations of Qur'an) etc.

7. The freedom to criticize. In case one witnensses any sign of imperfection or incorrectness, an individual should raise an objection and direct criticism. This is a basic principle of Islam which is techmically termed as "enjoining what is good and forbidding what is

evil".

8. Individual responsibility. This is strongly stressed. The Qur'an states: "Every soul shall be pledged for its own deeds" (74:38). "earns, and suffers every ill that it earns" (2:286) and that no soul bears the burden of another" (17:15).

What does Islam decree to protect the rights of the society?

Such rights and freedoms that Islam grants to the individual are decreed in conjunction with the responsibilities it imposes on him. Such freedoms should be concordant with the general welfare of the society. A basic principle of Islam forbids harming or hurting one's own self and others. If the rights of an individual conflict with the rights of the community, the latter is given precedence.

1. While Islam demands the safety of the individual's own life, it also demands that this life be sacrificed to protect the society. Everyone should be happy to sacrifice his life, believing that death is more noble than life. Islam also allows the death of an individual in cases of retalialien for committing murder, waylaying or apostatizing from Islam.

2. The right of possession is restricted by some rules: First,money should be earned legally, and second, it should be spent reasonably. Third, it should be offered to the community in case it needs it because the individual's possession of money is not absolute, as claimed by the "liberals". Rather it is restricled by Allah's limits and the community interests. It is permissible to take a person's possessions in favor of the common interests but this person should be well compensated for what is taken from him. The Islamic con-

cept is simply that all wealth and possessions are Allah's. Man only represents the community in how to invest and spend it; consequently, if he misuses this right to spend this money, the community must prevent him. In addition, the community has a regular fixed right to portion of individual's money, which is termed Zakat (alms) as indicated in the hadith "There is a right in money which is Zakah". Also, there is an irregular right which the ruler imposes when necessary.

3. All individual rights and freedoms are laid within the general ethical framework of the society. It is not allowed to use the freedom of opinion to attack Islam and Muslims, spread atheism, cast doubts on Islamic values, or spread debauchery, as the freedom to corrupt the society is something unacceptable by reason or law.

4. The principle of the individul's responsibility for himself is associated with his responsibility for his society, as indicated by the Sound hadith "Every one of you is a shepherd and every one is answerable with regand to his flock" (Agreed upon). As the Imam (ruler) is a shepherd over his subjects, the man is also a guardian over the members of his family, the woman is a guardian and responsible for the household of her husband, and the servant is a guardian over the property of his master. Moreover, no one should neglect his responsibility in defending Islam. The duty of enjoining the good and prohibiting the evil in itself is the responsibitity of every Muslim towards his society, as each Muslim should observe the conditions in his society and, if there is any deviation, he should correct it by his hand; if he does not have enough strength, he should do it with his tongue; and if he has not strength enough to do it, even then he should abhor it in his heart, and that is the least

grade of faith.

To advise is a basic principle in Islam. Advice should be rendered to both the common people and the elite, for any one who is not concerned with the Muslims' affairs is not considered one of them. It is not allowed for a Muslim to live in isolation from his community, letting the fire of corruption eat every thing around him because sooner or later the same fire will one day eat him up. This is why the Qur'an says "And fear the Fitnah (Sedition.) which affects not in particular) (only) those of you who do wrong (but it may affict all the good and the bad people), and know that Allah is severe in His punishment" (8:35) And the prophetic tradition tells us: "If people saw an oppressor and they did not prevent him, Allah will nearly overwhelm them with a punishment of His own".

5. One of the principles of collectivity in Islam is Fardûl kifayah or the collective duty. This means that any speiciality needed by the society- in science, industry, craftsmanship etc. is the charge of the whole society. If some people manage it, that will be sufficient and the rest are exempted. But if no body offers to do it, the whole society will be exposed to punishment for this sin.

6. All Mushims are responsible for the implementation of the Islamic law with its penalties; hence, when the Qur'an stresses the need to establish the Islamc law it addresses the whole community for this task: "O you who believe" is a recurrent form of addressing to ensure their consolidation in carrying out Allah's orders. Again, when Allah decreed the penalties for theft and fornication He made the whole community responsible for the implementation of the punishment. This is the reason behind the plural form of the verbs "As for the thief, male and female, cut off their hands" (5:38) or "The

adulteress and the adulterer scourage each of them with a hundred lashes" of " (24:2). Although it is the rulers and government who implement the punishment, the whole community is responsible to these laws into effect and will be punished by Allah if the government delays their implementation.

7. The rituals of worship themselves have sense of collectivity. In Islam congregational prayers are 27 times better than the individual ones. The larger the group praying together is, the greater the reward will be. The group prayer is so inportant that the Prophet (PBUH) was about to burn some peaple's house just because they completely ignored attending the congregational prayers. He refused to give permission to a blind man to pray alone in his house and further said, "No prayer for an individual behind the line"[1]. because he even hated the solitary appearance. When the Prophet (PBUH) prayed alone in seclusion, the sense of the group still filled his heart, so he prayed to Allah in the plural pronoun saying "You alone do we worship, and You alone do we beseech for help, Guide us to the Straight Path" (1:5-6). There are some observances that are obligatory to be practised collectively such as the jumuah (Friday) prayer once a week the two 'Id (Feast) prayers, each once a year, and the pilgrimage once in a life time.

8. In the field of customs and traditions. Islam encourages people to practise certain habits that take them out of their self-centeredness. Thus it prescribes that people should shake hands when they meet, answer the sneezer, visit and exchange presents with one another, visit the sick, support the one in trouble, keep the ties of kinship, be good to neighbors, show hospitality to guests, provide for orphans, the poor and travellers and follow the other manners and traditions which create in the life of the Muslim a sense of the

(1) Narrated by Abu Dawood.

group and community.

9. On the ethical level, Islam urges its followers to spread love, brotherhood and altruism. It orders them to cooperate in matters of piety and goodness, and calles for unity, compassion and forgiveness. It demands that Muslims sacrifice, be disciplined and obey those who are justly in charge of them (their rulers). Besides, Islam warns people against hatred, envy, malice, conflicts, disunity and every vice which is the product of exaggerated selfishness and one's inclination towards one's own desires.

This is the way Islam establishes- through its peculiar decrees and educational model- the balance between such conflicting aspects of human life, i.e. the individual and the society. It benefits from individualism and collectivism while turning its back to their evils.

This is exactly what is meant by "moderation" in Islam.

5- Combination of Stability and Flexibility

Of the most obvious manifestations of the moderation that characterizes the Message of Islam and in turn sets its community apart from others is the equilibrium between stability and development or stability and flexibility, as Islam combines the two in a wonderful harmony, putting each in its correct place: stability in what is to be perpetual, and flexibility in what is to be changed and developed.

This distinguished feature of the Message of Islam does not exist in other divine or man-made doctrines. The former usually represen stability or, rather, rigidity to the extent that history records that many men of the divine religions opposed major scientific and liberation movements and refused everything new in the field of thought or jurisprudence.

As for man-made legislation they ususlly represent absolute flexibility and are perpetually changing. Even constitutions, the mothers of laws are mostly abolished with one stroke of the pen on the part of a tyrant or a revolutionary council or an elected parliament - be it forged or genuine - so that people are not sure of the stability of any article or rule of the law that was in the near past worthy of respect.

But Islam, with which Allah sealed heavenly Messages, combines constancy and perpetuality with flexibility and development which is a miraculous feature of this religion, along with its comprehensiveness and suitability for every time and place.

We can define stability and flexibility in Islamic Law (shariah) and its eternal, cemprehensive Message by staying in constancy in goals; and objectives and flexibitity in means and ways; constancy in origins and entireties and flexibility in branches and particulars; constancy in religions and moral values, and flexibility in worldly and scientific affairs.

Evidence of constancy and flexibility in sources and judgments of Islam:

Constancy and flexibility have different features in the sources, jurisprudence and history of Islam. This constancy is manifest in the original textual sources of Jurisprudence, represented in the Qur'an and the Traditions (hadith) of the Prophet Muhammad. The Qur'an is the source and constitution, while the tradition is the theoretical interpretation and practical manifestation of the Qur'an. Both of the them are infallible divine sources which no Muslim can turn his back on. The Qur'an states "Most surely the believers, when they are summoned to GOD and His Messenger that he may judge between them,

say only: 'We hear and we obey', they are the successful" (24:51). "Say: "Obey GOD, and obey the Messenger, but if you turn away, the Messenger is responsible for the duty entrusted to him, and you are responsible for the duty entrusted to you, and if you obey him, you will be well guided, and it is only for the Messenger to convey the clear Message (24:54).

And the Day of Judgment that is mentioned in the Qur'an in more than one place. said: "The righteousness is not that you turn your faces towards east or west, but righteousness is to believe in GOD and the last Day, the angels, the Book and the prophets..." (2:177); "O you who believe! Believe in GOD and His Messenger, and the Book (Qur'an) which He has revealed to His Messenger, and the Scripture which He revealed before, and whoever disbelieves in GOD and His angels, His Books, His Messengers, and The last Day, has surely gone astray into for error" (4:136).

Constancy is also represented in the five practical articles of testimony that theres is no god but Allah and that Muhammad is His Messenger, Performing prayers, giving Zakâh, fasting Ramadan and performing pilgrimage, all of which Prophet Muhammad (PBUH) cited as the pillars of Islam.

Constancy is also manifest in the indisputable prohibitions: magic, murder, adultery, interest, taking hold of orphan's wealth, accusing chaste women believers of adultry, retreating from the battle field, illegal seizure, robbery, back-biting and the like, which are mentioned clearly in the Qur'an and the traditions of the Prophet.

Again, canstancy is represented in marriage, divorce, inheritance the, restrictions that Allah has laid on man's freedom, retribution and other rules of Islam provided by absolute texts. These matters are

more constant than even mountains.

In his book "Relieving the Depressed". Imam Ibn Al-Qayiem says that Rulings are of two kinds: The one never changes with time or place or individual judgments of Imams as duties, prohibitions and certain prescribed penalties. The other changes with necessity of time, place and condition as the degree of consolidation and its types; the law maker modifies according to the common interest. Ibn Al-Qayiem cited several examples of the Tradition of the Prophet (PBUH) and the Sunnah those of his successors and added furthr: "This is a wide field which many people found confusing: the non-charging, obligatory rulings and the consolidations connected with interests.

Constancy and flexibility in the Guidance of the Qur'an.

whoever examines the Qur'an thoroughly will find many instances of this eminent feature of the Muslim nation namely, the balanced combination of constancy and flexibility. Here are some examples to clarify what we have said:

a) Constancy is represented in Allah's description of the community of believers: "...who on matters other than those GOD has decreed, conduct them by mutual consultation..." (42:38); and in Allah's address to His Messenger: "...and consult them in matter..." (3:156).

Neither a governor nor a community is allowed to abolish consultation (shura) in political and social life, nor is it legal for a ruler to force people into something they do not like.

On the other hand, flexibility is exemplified in not fixing a particular shape of consultation for people to abide by for every time and place lest the community should suffer from this perpetual restriction

if conditions changed with the change of environments and circumstances. Thus Muslims can, at any time, fulfill what Allah ordained as regards cansultation in the ways that fits with their conditions and circumstances without any rigid restrictions.

b) Constancy is represented in Allah's saying "..and when you judge between people that you judge with justice" (4:58); and "...and that you should judge between them by what GOD has revealed, and do not follow their vain desires, and be cautious of them, lest they beguile you from part of what GOD has revealed to you..." (5:49).

Thus it is obligatory to adhere to justice and what Allah has revealed, and to be aware of following whims. All that which admits no liberties represents an absolute aspect of constancy in the field of judiciary and ruling and judicature.

Flexibility is exemplified in not fixing a particular judiciary system whether to have a single judge or a collective court, or whether there should be a criminal court or a civil one. All this is left for the judgment of those in power. The law maker has no goal but to establish justice, eliminate oppression, fulfill the (nation's) interest and eradicate corruption.

The Supreme law Maker, Allah, is concerned with defining the principle and objective, but not with the way or means, so as to give ample space for man to choose the best method and form that fit his period, environment and conditions.

Constancy and Flexibility in Prophetic Guidance

Examining the traditions of the Pophet (PBUH), his sayings, doings and approvals, we see that it abounds with many examples of constancy and flexiblity juxtaposed.

a) Constancy is exemplified in His refusal to belittle or give up anything related to the revelation or the wholeness of religion, its values, moral and ethical bases.

When any attempts were made to divert the Prophet (PBUH) from his mission through bargains or threats, his attitude was the decisive refusal that the Qur'an taught him in different situations.

For instance, when the polytheists offered to meet Him half-way, that for him accept some of their worship and they some of his, in other words, to worship their gods for a while and Allah for another period of time - his decisive reply, which cut short all bargains and ended all negotiations, was as Allah says: "Say: "O unbelievers; I do not worship what you worship nor do you worship what I worship; I shall never woship what you worship; neither will you worship what I worship; for you your belief, but I have my Religion" (105: 1-6).

When the Prophet (PBUH) recited to them some verses of the Qur'an that disapprove their stubbornness and lament their misguidedness, they replied as stated in the Qur'an: "Bring us a Qur'an other than this, or change it" (10:15); but his decisive answer was as revealed to him from Allah: "Say: "It is not for me to change it of my own accord, I only follow what is revealed to me. Indeed! I fear if I disobey my Lord the chastisement of a momentous Day. Say: "If GOD pleased, I would not have recited the Qur'an to you nor would you have had any knowledge of it, indeed, I have already lived among you for a lifetime befere it, do you not undersland?" (10:15-16).

Thus, the Prophet (PBUH) learned through revelations from Allah that there was no diversion form or tolerance in the affairs of the creed.

On the other hand, we find a great deal of flexiblity in political situations, tactics and enemy confrontations in which a given situation requires mobility, awareness and appreciation of all aspects and surrounding conditions without stubbornness or rigidity.

For instance, the Prophet, on the Day of the Confederates, adopted the opinion of Salman to dig a trench around Madina. He also consulted some leading figures of the Ansar about giving some of those siding whith Quraish a part of the fruits of Madina and sending them away from their allies in order to gain time until the situation changed.

The Prophet (PBUH) also said to Na'im ibn Massoud Al-Ashja'iy, who converted to Islam and wanted to join the Muslim army, "you are just one; disperse what you can in the enemy camp". The man did his job causing trouble between Quraish, Ghatafan and the Jews of Bani Quraizah. On the Day of Hudaibiya, the best example of Prophetic flexibility manifested itself when the Prophet said "By Allah, if Quraish asks me today for a plan in which the tie of kinship is joined, I will yield".

His flexibility is also shown in his acceptance to erase the title "Prophet of Allah" that followed his noble name at the top of the treaty, whereas his scribe, Ali (may Allah be pleased with him), refused to erase it after he had written it. The Prophet (PBUH) also accepted some seemingly oppressive conditions which, however, turned out to be better for the Muslims.

The reason behind flexibility here and relentlessness in the previous situations is that they related to giving up the creed and principles which affect no bargain or tolerance, and the Prophet (PBUH) did not give up one inch of his mission; whereas these latter cases relates to

(1) Those who followed the traditions of the Prophet (P.B.U.H.).

partial matters and timely politics or outward appearances towards which the Prophet (PBUH) adopted a mild attitude.

b) Constancy and flexibility are exemplified in the attitude of the Prophet (PBUH) towards the delegation of Thaqif which showed willingness to convert to Islam on condition that the Prophet would leave them their goddess Al-Lat, which they worshipped in the pre-Islamic period, for three years, but he refused. They kept asking him for one year less till they asked for one month, but he accepted nothing but to send Abu Sufian ibn Harb and Al Mughira ibn Shuaba to destroy it. They also asked him to exempt them from prayers and not to make them destroy their idols with their own hands. The Prophet replied, "I will relieve you from destroying your idols, but as for pvayers I see no good in a religion without prayers"(1).

Regarding creeds and principles, the Prophet (PBUH) did not concede or give way as shun in the situation of Al-Lat and prayers. However, in means and partial matters there was room for tolerance, as in distroying their idols with their own hands, for it was matter that had nothing to do with the principle but with the means of implementation.

Islamic Jurisprudence between Constancy and Progress

No wonder after what we have mentioned of the guidance of the Qur'an, the Traditions (Sanna) of the Prophet (PBUH) and the situations of his companions - to find that Islamic Jurisprudence, with its diversified schools and doctrines follows the same attitude: constant in origins and entireties, flexible in branches and particulars. It does not give the Muslim absolute freedom in managing his life at the expense of his creed, values and understanding, and at the same time it does

not enchain him with detailed legislation in his affairs. The Muslim jurisprudent is really confined to exact texts from the Qur'an and the Sunna that are authoritatively asserted, which the Wise Law-Maker Allah wanted to be uderstandable beyond dispute and to be unanimously adopted as the basis for the unity of thought and behavior for the Muslim society. These exact texts are to the Muslim nation as mountains are to the earth, protecting it from shaking. This type of text is small in proportion to other texts. With this obligatory limitation, the Muslim jurisprudent finds himself with plenty of freedom before two wide areas of individval judgment and opinion.

The area of legislative vacancy

The first area is what may be called the area of legislative vacancy which was left on purpose, for the individual endeavor of those in power and Knowledgable persons in the manner that fulfills common interest and guards legislative objectives without any restrictions on the part of the law maker. This is the area which some jurisprudents call "pardon" in accordance with what is mentioned in some traditions of the Prophet (PBUH): "What Allah legalized in His Book is legal, what He prohibited is illegal and what was left is pardon, so take it, as Allah did not forget anything". Then the Prophet recited "And your Lord is never forgetful" (19:64).

In another tradition, the Prophet (PBUH) said, "Allah has fixed certain limits, do not transgress them; (He has) ordained religious duties, do not waste them; (He has) left other things out of mercy, not forgetfulness so do not search for them"

There are limits fixed by Islamic law which not be exceeded. For example divorce can be revoked only twice. The 'iddah of a divorced

woman is fixed three monthly periods or until delivery, there are limits on the shares of the heirs of a deceased person, a the amount of zakah as well as prescribed punishments such as eighty or one hundred lashes or cutting off the hand.

Similarly there are the religious duties imposed by Allah such as the four acts of worship that constitute the pillars of Islam as well as jihad (striving in the cause of Islam), enjoining what is right and forbidding what is wrong, treating parents with reverence, fostering the ties of kinship, being good to one's neighbors, keeping people's trusts, judging with justice and so on and so forth.

Also, there are indisputable prohibitions, already referred to; attributing associates with Allah, magic, murder, interest, seizing orphan's wealth, running away from the battle field, defaming chaste women believers, adultery, intoxicants, theft and giving false testimony

Other than these limits, religious duties and prohibitions, there are matters left for individual judgment, thus allowing the Muslim nation greater flexibility to act freely without committing any sins in religion or feeling awkward in life.

To fill this legislative vacancy or "pardon area" left intentionally by the texts, there are various ways, over which the jurisprudents divided; they are either approving or disapproving, restricting or unrestricting those ways. There is analogy, with its limitations and conditions, even though the school of speculative dogmatism, Zahirits (Those interpreting the Qur'an literally) have some reservations abut it.

There is also approval adopted by the followers of Hanifa and Malik, and some of them mentioned that it is nine tenths of knowledge.

There is unrestricted interest which no text revealed from Allah

supported or rejected and which the followers of Malik greatly adopted, as will as the four schools of Islamic Jurisprudence. Its adoption in application is clear in the books of every school.

Finally there is convention, with its limitations and conditions. Thus one of the legislative rules states that custom is exact and the conventional matter is the same as the textually conditioned.

The area of Probable Texts

The second area is that of similar texts which the Wise law Maker Allah made open to more than one interpretation, including those restricting and unrestricting, those of analogy or literal interpretation, and those of realism or hypothesis.

In all these possibilities, there is plenty of room for balancing and out weighing to adopt the one nearest to proper, as an opinion might fit one age, environment, or circumstance, but not another.

Thus, in the Islamic system, we find matters over which no two Muslim scholars dispute, and these are the bases upon which the structure of the Islamic system rests, such as the right of indiwiduals to own land and the right to exploit and inherit it, which are beyond dispute among muslim Jurisprudents. However, when we come to land exploitation, we find many doctrines and opinions, each relying on legislative evidence that could be weak or strong. Some advocate the prevention of temporary share-cropping contracts and the permission of renting according to what is reported on the authority of the ancestors and the legality of renting every thing. Some think otherwise, permitting temporary share-cropping contracts as the Prophet Muhammad (PBUH) did with the people of Khaiber, because it includes loss - and profit - sharing. This same party deems renting prohibited, it implies

hazard with seeds, expenses and efforts without an exact profit for the tenant while the owner is sure to benefit. wheres in temporary share-cropping contracts there is participation in profit and loss, be they great or small.

Others permit both share-cropping contracts and renting provided that they do not contain a void condition, as it is illegal. Some others oblige the owner in share-coropping contracts to help in time of need and to participate in the loss if crops are damaged by insects as the Prophet (PBUH) ordered in a tradition "to satisfy the needs".

Some others permit neither share-cropping contracts nor renting and oblige the owner to either cultivate his land by himself or let someone else do it for free. This opinion is based on the tradition of the Prophet which says, "Whoever has land, he should cultivate it himself or let his Muslim brother do the job"[1].

What flexibility the Muslim jursprudent and consequently the Muslim society finds in such diversified opinions and fertile jurisprudence! Each of these views is based on jurisprudence and legislation, and each has a noble goal.

We are entitled to choose the best view to achieve our interests in accordance with the conditions of our society and age. No single jurisprudent can deny this, as it is unanimously agreed upon that, there is no objection as to individual endeavor.

This is the Shari'ah of Islam and had Allah willed to make its verdicts definite. There would have been no room for individual endeavor, deductions, diversity of schools, development of views or a change of formal legal opinions with the change. of time, place and condition.

(1) Agrced upon.

The change of a Formal Legal Opinion with the change of times, places, conditions and habits:

Throughout the ages, Muslim Jurisprudents found no offense in declaring that a formal legal opinion should be changed with times, places, conventions and conditions. In addition to what we mentioned, Imam Ibn Al Qayiem, in a chapter on "the Diversity and change of formal Legal Opinion" says:

"This is a very useful part, the disregard of which resulted in tremendous mistakes that caused awkwardness and trouble which the noble jurisprudence cannot do. The essence of jurisprudence is the achievement of people's interests in life and the afterlife. It is all mercy and justice. Any question, changing from justice into oppression, from mercy into injustece, from what is good to what is bad, has nothing to do with Shari'ah, even though it was introduced into it through interpretation"[1].

In his Book "Jurisdictions", Imam Al Qarafi Al Maliki states that the continuation of judgments whose source is custom and convention with the change of such customs is opposed to consensus out of ignorance of religion. He also followed the same approach in his Book "The Differences".

I the third Hijri century, Ibn Abdeen, one of the late knowledgeable Hanifis, wrote his famous message, "Propagation of Convention in the formation of some judgments and based on it," extracting these judgments from what the scholars of the same school determined in different ages.

He also mentioned in this useful message that many rulings differ with place because of the change in people's convention, necessity or

(1) A'Lamul-Mu-waqqi'in, Ibn al-Qayyim, V.III.

disintegration such that if a judgment remained the same as it had been it would be severe on people and oppose the rules of legislation based on moderation and facilitation as well as dispelling harm and corruption.

Thus, we see Sheikhs of the doctrine opposing what the Imam of the doctrine stated in many situations based on what existed in his time, because they were certain that had he been in their time, he would have done the same as adopted by his school(1).

Here are some examples of the change of Views and rulings with the change environment, time and condition: When 'Umar ibn Abdel Aziz "may Allah be pleased with him" was the ruler of Madina, he judged in favor of the plaintiff if the latter provided one witness and took an oath, the oath of the plaintiff taking the place of the Second witness However, when Umar became Caliph in Syria, he judged with two (mal) witnesses, or a man and two women. When asked about that, he said," We found the people of Syria different from those of Madina".

What Umar did in Syria did not contradict what The Prophet (PBUH) did when he judged with one witness and one oath. The judgment of the Prophet (PBUH) in this case is permissible but not obligatory. Thus, it is possible to judge with one witness and an oath in some cases, as well as to dispense with it in other cases based on right considerations as 'Umer ibn Abdl Aziz did.

It is also reckless in case of the authenticity of the witness with the oath - to absolutely disregard the speech and not to use it in any circumstances.

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(1) The Group of Messages, by Ibn Abdin Vol. 2, p.125.

Chapter Four

The Aims of Islam

The Construction of the:

1. Righteous Man

2. Righteous Family

3. Righteous Society

4. Righteous Nation

5. Righteous State

6. Call of Human Prosperity

The Construction of The Righteous Man

The first aim of Islam is to establish the righteous man, who is capable of being Allah's overseer on earth, man whom Allah has given the highest honour; man whom he has been moulded in the nicest form, and dispensed all that is in the heavens and the earth for him. This is the man in whom the qualities of humanity are fulfilled, and risen above the savagery of embecile animality, or ferocity. Such a man is the foundation of the good home, the society, the good nation.

Belief and Faith

A Muslim, before all else, is man of belief and faith, one who is clear about himself and the world around him. He is not a wild plant which has sprouted without a planter; not did the universe around him spring into being without a creator and a dispenser dispensing it. Indeed, a Muslim is one who believes that there is a Lord who created him, refined him, guided him, taught him reason, gave him mind and choice of action, sent him prophets, and delivered the Book for him; He, Allah, based reason upon it, sowed him the purpose and the way.

In the same way, behind this wonderful is a wonderful Creator, Who created everything and shaped the best way; He gave everything its character and guidance. Yet, what He will put an end to what He created, and replace it with another world, an everlasting world, in which every soul shall rip what it sowed, shall be rewarded according to his deeds, and shall be unfairly judged.

"And We have not created the heaven and the earth and what is between them in vain, such is the thought of the unbelievers; so woe to the unbelievers from the Fire! Or shall We treat those who believe and

do righteous deeds, as those who are corruptors on the earth, or shall We treat the pious as the impious?" (Sad: 27-28)

"It is not according to your desires, nor the desires of the people of earlier Scripture. Whoever does evil shall be recompensed for it, and he will not find a guardian or protector other than GOD. But whoever does deeds of righteousness, whether male or female, and he or she is a believer, they shall be admitted to Paradise, and they shall not be dealt with unjustly in the least". (Al-Nisa': 123-124)

By this way a Muslim lives believing in Allah, believing in His messages, all his Books and Messengers, the last of His messages being the Message brought by Muhammad (PBUH); and a Muslim believes that he shall meet Allah Exalted, he believes in His just judgement and reward, on that day in which neither property nor offspring can be of benefit except for those who meet their Lord (Allah) with a clean heart.

"On that Day shall no intercession avail except for him to whom GOD Most Gracious gives leave and whose word is acceptable to Him. He knows what is in their future to come to them, and what is in their past, but they do not have knowledge of it; And all faces shall be humbled to the Ever-Living, the Eternal. And he whose burden is of evil-doing will have failed; And whoever does righteous deeds, and is a believer, shall have no fear of injustice nor shall they be deprived of their rights". (Taha: 109-112)

This kind of faith is the first to enlighten the Muslim. So, he believes in a faith whose nucleus is monotheism; and Monotheism means: there is no Creator but Allah, and there is none to be worshipped but Allah. This means the Oneness of Lordship and the Oneness of Godhead, and both are inseparable one form the other. The

Arab polytheists did believe that Allah is the creator of Heaven and Earth, in the words of the Qur'an; about them:

"And if you ask them: "Who created the heavens and the earth, and subjected the sun and the moon?" They will say: "GOD". How then are they deceived?". (Al-'Ankabût: 61)

In spite of this declaration of the Oneness of the Lordship, we saw them worshipping other gods besides Allah, gods of whom they have no authority or proof, except useless claims like these words:

"These are our intercessors with Allah" (Yunis: 18)

They also said:

"We worship them only that they may bring us near to Allah" (Az-Zumar: 3)

Islam came as great call of liberation, to free man from all worship other than the worship of Allah, Exalted be He. Liberation from the worship of nature, and objects, whether on earth or in the sky; and from the worship of animals, the worship of Satan, and the worship of humans whether king or a priest; yet, from the worship of his own ego, and his passions.

All this means that a Muslim worships none but Allah; and he never sets up partners with Allah. Hence the Prophet (PBUH) sent letters to kings and princes calling them to Islam, sealing them with the Glorious verse:

"Say, "O people of earlier Scripture! Let us reason together, that we worship none but GOD and we associate nothing with GOD, and that we do not set up from among ourselves lords other than GOD." But if they turn away, then say, "Bear witness that we are Muslims."

(Âl-Imran: 64)

Rites and Worship

In the same way, a Muslim is man of rites and worship; for he knows that the world around him was created for him; and that he, in turn, was created for Allah alone; and by this he is aware of the purpose of his life, and the secret of his existence.

So, the worship of Allah alone, without partner, is his chief purpose; for it, was created; and for it, all that is in heaven and earth is dispensed for him. Allah says:

"And I have not created Jinn and mankind except that they worship Me.I do not require them to provide for themselves, nor do I need them to feed Me.Indeed GOD is the Provider, the Lord of Power, the Strong". (Adh-Dhariyyat: 56-58)

Created objects serve one the other - every genius serves the higher genius. The inanimates serve the plants; the plants serve the animals; the animals serve man; and whom does man serve?

Man was created but to serve his Lord, his Creator; that to worship Him; worshipping Him alone without the partnership of anything He created, in earth or in the heavens.

For this purpose He sent prophets in different epochs and times:

"And We already have sent among every nation a messenger, saying: Worship Allah and shun false deities" (Al-Nahl: 36)

Allah also said:

"And We never sent a Messenger before you except that We revealed to him saying: "There is no god but I, so worship Me".

(al-Anbiya': 25)

From here, it is desirable that the Muslim should be devoted to Allah Exalted, doing His commands; leaving what He forbids, making His fear and reverence the apple of his eye. "Verily, Allah accepts only from those who are pious" (Al-Ma'idah: 27)

Worship dwells, in the first place, in instituting the major tenets which Islam has prescribed and made them its strong pillars, which are: prayer, fast, alms, pilgrimage, and what is complementary of them in the form of invocation, recital of the Qur'an, sanctification, glorification and magnification - of Allah.

A Muslim remembers his Lord all the time under all conditions; in eating, drinking, in bed, awaken, sleeping, day and night, indoors and outdoors, on the day of his journey and returning home; while putting on his clothes, riding, sailing and even in his moments of lawful passion (with his family) he does not forget in this and other situations to remember Allah Exalted, as every thinking man should do:

"Those who remember Allah (always, and in prayers) standing, sitting and lying down on their sides." (Âl-Imran: 191)

If most of the followers of other religions worship their Lord but once a week, the Muslim has an appointed time five times a day, for his obligatory prayers; and again he is with Allah, in his supererogatory prayers, remembrance, invocation, and repentance.

"O you who believe remember GOD often; And Glorify Him morning and evening;" (Al-Ahzab: 41-42)

Based upon this, a Muslim can devote all his life to the worship of Allah, if he dedicates himself to the service of Allah, and by his work- even his secular work - he seeks the pleasure of Allah.

Character and Virtue

A Muslim, in his heart, is a man of faith and belief, as man of rites and devotion, is also a man of character and virtues, in whom purity proclaims itself in every sense of the word, and he is an embodiment of the virtues of justice, mercy and good influence, and one who follows the footsteps of the Prophet (setting good example); and Allah has sent him (the Prophet) to perfect the codes of good character; and He has described him as being "on a high scale of character": So the Muslim draws from his light and follows his guidance, takes after his character, for him to be nearest to him in the Day of Resurrection. So he is a man who has subdued his instincts and passions, when he sacrificed himself by practice, preservance and observation until he transformed from, "the evil-vested soul" into the "rebukable soul", and through this, it (the soul) deserved "success" when piety triumphed over promiscuity, as the Exaletd said:

"And by the soul and He Who balanced it; Then He inspired it to knowledge of wickedness and piety! Indeed successful is he who keeps it pure; And indeed, failed is he who corrupts it". (Ash-Shams: 7-10)

Islam has taught us that virtue is a pre-requisite of faith, as it is His words indicates:

"Prosperous indeed are the believers- Who are humble in their prayers- And from vain talk turn away- And who are active in almsgiving- And guard their chastity- Except from their wives and what their right hands possess, for that they are not to blame; And whoever goes beyond that, those are the transgressors.And those who faithfully observe their trusts and their covenants-". (Al-Mu'minun: 1-8)

The noble Prophet also speaks to us about faith as character and virtuous deeds, as it is in his words, peace be upon him:

"He who believes in Allah and the Last Day must strengthen his family bonds; he who believes in Allah and the Last Day must not harm his neighbour; and he who believes in Allah and the Last Day should either speak well (of others) or keep silent.

The Prophet (PBUH) also said:

"Faith consists of more than seventy branches, the highest being "there is no god but Allah"; and the least, road-safety; and shyness is part of faith."

Imam Al-Bayhaqi wrote a big book which he titled Al-Jami' Li Shu'abAl-Îman (The Compendium of Faith), embracing all the virtues and good deeds which Islam calls for; and (he) regarded all of them as articles of faith, as the Hadith implies.

The regular acts of devotion are meant to improve the soul, by virtues and getting rid of vices just as the Qur'an points out, speaking of prayers:

"Surely prayers ward off abomination and evil" (Al-'Ankabût: 45)

Regarding Alms-giving, Allah said:

"Take from their wealth charity (alms) to purify them and to cleanse them thereby" (Al-Tawba: 103)

With regard to fasting, the Qur'an says:

"But certainly what GOD has forbidden to you are dead meat, blood, the flesh of swine, and that which has had other than the name of GOD invoked upon it, but whoever is constrained by necessity, not out of insolence, nor with the intention of repeating it, then no sin is

on him. Surely GOD is All-Forgiving, All-Merciful". (Al-Baqarah: 173)

In Al-Bukhari's hadith: "He who does not stop lying and working by it, Allah has no need for his abstaining from his food and drink"

"May a fasting man gains nothing from his fasting except hunger; and may a man gains nothing from his supplication except the sitting up at night."

The character of a Muslim is not in parts (disintegrated). So that it is not like character of a Jew which forbids usury with those like him, and makes it lawful when dealing with others (outsiders), nor is like the character of the Western who acts within his own country with exemplary character; but when he deals with other countries he cheats and does wrong; he becomes tyrannical and arrogant.

A Muslim is just to those he likes and those he hates; to kin and outsider; to the distant foe. "Stand out firmly for justice, as witnesses to allah, even though it be against yourselves, or you parents, or your kin." (An-Nisa':135)

Allah, Almighty also said:

"O you who believe! Be constant for GOD as just witnesses, and do not let detestation of a people move you to be unfair, be equitable, that is closer to piety, and fear GOD, GOD is well aware of all that you do". (Al-Ma'idah:8)

Law and Aim

A Muslim - besides adhering to character and virtue - is bound by divine guidance, by a strict system of law, imposed upon him by his Lord, permitting the lawful and forbidding the objectionable

stipulating the obligations, explaining the rights and clarifying all that he needs. So, it has never left him to careless abandon, nor conflicting at the mercy of philosophies and human organizations (systems), oscillating (left and right); rather is his law drawn by the Straight Path, and on its line is bound to work; avoiding what is objectionable; and so he is granted the licence and given the instruction; and the extent of the necessities he has to face; and so some of the things prohibited, are made permissible for him, according to the nature, volume, and time of the necessity, without trespassing or contempt, as Allah said in connection with forbidden food. "But if one is forced by necessity without wilful disobedience nor transgressing due limits, there is no sin for him. Truly, Allah is oft-Forgiving, Most Merciful". (Al-Baqara:173)

A Muslim adheres to all that Allah has made lawful for him, and so he is not let loose doing what he wishes; he is, indeed, limited in necessary action.

If we take food for example; he must not eat offal, nor blood, nor pork; he must eat only what is lawfully slaughtered (not slaughtered by strangling) or, an offering to other than Allah, it is not permitted for a Muslim to eat it.

In the same manner, he must not eat of what is taken by force from its rightful owner; or stolen or acquired by wrongful means, or eat the food of anybody against his wish.

Likewise a Muslim must nor eat any food or substance which is harmful to him, because he is not master of himself; and doing harm to himself is forbidden; because it is slow death; and Allah the Most High says:

"And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to You." (An-Nisa': 29)

The Prophet says: "Neither harm yourself nor others". Hence, partaking of tobacco and all its by-products, after its harm has been proved harmful, scientifically, practically and naturally - is undoubtedly forbidden, and first and foremost, are drugs which are in themselves poison. So, prohibition in Islam is determined by the nature of filth and harm.

Just as a Muslim does not drink wine, for the safety of his senses, body and character, he considers wine as the mother of vice and filth among the works of Satan, and the worst enemy of faith, as it is in the authentic Hadith: "The adulterer does not commit adultery while he remains a believer; nor does he steal while he is a believer; nor does he drink wine while he is a believer". Moreover, a Muslim does not even take lawful food and drink from a gold or silver utensils; so that, whoever eat or drinks from a gold or silver bowl is drifting Hell-fire into stomach, as indicated by the Hadith.

Whenever he eats and drinks, he does not overeat or overdrink; lest he observes eaters the province of lavish and the forbidden, just as the Exalted said:

"O Children of Adam! Adorn yourselves fully at every time of prayer, and eat and drink, but do not be excessive, surely GOD does not love the excessive". (Al-A'raf: 31)

The Muslim, in his family,social, economic and political relations is bound by divine law. So that he marries and divorces; buys and sells, rents and hires, earns and spends, owns and gives(away), bequeaths and inherits, judges and is judged, wages war and observes

peace, in accordance with law and its rules; and in accordance with its provisions and options: "And so, whatever Allah makes lawful is lawful; what He forbids is forbidden, and what He is silent about, is forgiveness (optional).

Propagation and Struggle

Above all, a Muslim is a man of propagation and struggle. That is to say he does not stop with improving his lot; but goes on struggling in the interest of others, calling them to what Allah has guided him.

From here we see Suratul 'Asr (the chapter called "Time"), with all its brevity, making a condition for saving mankind from the loss of this world and the next, that these should be reciprocal exhortation to truth and patience.

"I swear by the era (time through the ages); Most surely mankind is a certain loser; Except those who believe and do righteous deeds, and enjoin each other to follow the Truth, and enjoin each other to be steadfast". (Al-Asr:1-3)

And by reciprocal advice is meant: that he should give advice to others and encourage them to follow it; and that he should himself accept the same advice from others. So, every Muslim is an advisor, and is adviced to keep to the truth, at one and the same time.

Therefore, a Muslim is, by nature, a propagator; because he realizes that his message is for the whole world, for all times, and for the whole of life (for all people), so he strives towards the spreading of light, and generalizing its universal mercy.

"And We did not send you but as a mercy to all beings". (Al-Anbya': 107)

And first as Muhammad, peace be upon him, was sent as mercy for the universe, as the Qur'an tells us, and as he himself said' "I'm but a guiding mercy", so is his nation sent with what Allah has sent him, and so whoever follows him is a caller to Allah, guided by him (following his example) just as Allah has said:

"Say: "This is my way, I invite to GOD with sure knowledge, and I call whoever follows me. And glory be to GOD! Never will I associate partners with GOD". (Yusuf: 108)

So that whoever follows him (PBUH) is a caller to Allah with patience; or that is what he should be.

And that was what the Companion Rabi' ibn 'Amir said to Rustum the Persian Commandor: Allah has sent us to deliver people from the worship of men to the worship of Allah alone; and from the torment of the world to its freedom, and from the tyranny of religions to the justice of Islam.

The Muslim begins his call within his circle in the first place; that is with his family, and his children and clan, as Allah, Exalted be has said:

"O You who believe! Ward off evil from yourselves and your families a fire (Hell) whose fuel is men and stones" (Attahrim: 6)

Allah, Almighty also said:

"And enjoin on your family to pray, and be constant in it, We ask you not for provision, but We provide you. And the Hereafter is for piety". (Taha: 132)

and then he extends the call to the society around him, calling to good, warning against evil, enjoining good deeds , prohibiting the

repugnant; and so he must be an onlooker or careless regarding the spread of the repugnant or loss of the good deeds. He should do something to change things if he can, with his hand, if not by his tongue, and if not by his heart which is the weakest of faith. It should not be understood "Changing by heart means a negative standpoint; but rather means a burning within in facing the repugnant triumphing, backed by blind power supported by nepotism. This burning within shall one day yield a positive result of significance in changing society.

The important thing is that what is repugnant should not take the tone of law through long silence over it; for this is what bring the curse of Allah on the community; and make His wrath and damnation abide by them:

"The unbelievers of the Children of Israel were cursed by the tongue of David, and by Jesus the son of Mary, because of their rebellion and their transgression- They did not forbid each other the wrong things they committed, evil were their doings". (Al-Ma'idah:78-79)

Even if those who commit the repugnant deeds, or condone them were the leaders and the authorities concerned, a Muslim should not despair in confronting them with the injunction of prohibition, with wisdom and good word, relying on the power of truth that he possess, and on the clear fact that his fortune is in the hands of Allah and no one can decrease it; and that his end is registered with Allah, which is neither rushed nor delayed.This is the internal Jihad (struggle) which the great Prophet (PBUH) considers the highest kind of struggle, when he was asked about the highest form of struggle, he said: The word of truth before a tyrranous ruler".

And he narrated, as cited by Ibn Mas'ud: "The Prophet had been

sent before me, but that he had disciples"

A Muslim does end with the internal struggle, instructing and prohibiting, but rather continues taking the message of Allah across to the people with his own tongue, his own self and his own property, as in the Hadith.

"Confront the polytheists with your hands, your tongues, and your property."[(1)]

The Noble Qur'an regards propagation or the call as one aspect of the "major struggle" (Al-Jihad al-Akbar)

"So listen not to the unbelievers, but strive against them with this Qur'an in strength". (Al-Furqan:52)

And this verse is Meccan; that is to say, it was reveled years before the armed struggle was sanctioned by Shari'ah (Law) in Medina.

And so, if earthly religions and wayward Heavenly-revealed religions are aspiring to spread their propaganda all the world over, then Allah's final and eternal religion better deserves the spread of its call to the volts of Heaven until Allah's promise come to pass:

"GOD is the One who has sent His Messenger with guidance and the Religion of Truth, and He will cause it to prevail over all religions even though the polytheists may detest it". (Al-Saf:9)

Allah also said:

"We shall show them Our Signs on the furthest horizons and within themselves until it becomes clear to them that it is the Truth. Is it not sufficient that your Lord Witnesses over all things?" (Fusilat:53)

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(1) (Mentioned by Ahmad; Abu Dawud; Al-Nassa'i; Ibn Habban: on the authority 'Anas, in Sahihul Jami' Al-Saghir p.3090.

Intellect and Knowledge

If the man of Islam is the man of faith and belief, then, he is at the same time, a man of the intellect and knowledge, as thus is no distinction in Islam between faith and the intellect, nor between religion and knowledge.

Islamic faith does not say what other religions say:

"take it that you are blind"! Rather does it call upon him to be a clear about his Lord; and to base his belief upon verification and not on guess; and to depend upon proof and not upon imitation.

"Say,'bring forth your proofs, if you are truthful." (Al-Naml, 64)

Allah also said:

"The polytheists will say, "If GOD pleased, we would not have associated *(partners with Him)* nor would our fathers, nor would we have forbidden anything". Even so did those before them reject the Truth until they tasted Our Wrath, say, "Can you show us proof of what you say? You follow only conjecture and are contriving". (Al-'An'am: 148)

Just as the Qur'an blames the followers of guess work in cases where clarity is in need, it also blames the followers of passion and emotions in situations complete practicality is required. And so He, the Most High says regarding the idol-worship:

"They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord." (Al-Nagm: 23)

Moreover, He makes a severe attack upon blind imitation of others, which cannot make a man to lose his head, and think by others, no

matter whether those others are the ancestor, the forefathers whom they respect; or whether they are the dignitaries and great men of influence and authority whose position in this world or among the people or those whose powers have confused their weight.

Many verses have come down regarding the imitation of the fore-fathers. In the Meccan revelation is God's word,:

"And even so, whenever We sent before you a warner to any town, its indulgent people said: "We found our fathers following a way, and we are only following in their footsteps". He said: "Even though I bring you better guidance than that you found your fathers following?" They say: "We disbelieve in what you were sent with". (Al-Zukhruf:23-24)

And in the Madinite revelation is:

"And when it is said to them, "Come to what GOD has revealed, and to the Messenger." They said, "Sufficient for us is the way we found our fathers doing." Even though their fathers knew nothing and were not guided". (Al-Ma'idah: 104)

Criticizing the imitation of the dignitaries and personages you can read in the Meccan revelation, depicting scenes in the Last Day, and the situation of those doomed to Hell-fire among themselves: The followers and the followed: the led and the leaders:

"He will say, "Enter the Fire, where those who went before you from among the Jinn and Mankind have gone". Whenever any nation shall enter, it shall curse its preceding generation until all generations shall be gathered there, the last of them shall say of the first of them, "Our Lord, those led us astray, therefore give them a double chastisement of the Fire". He shall say, "To each of you double, but you do

not know". And the first of them shall say to the last of them, "So you have no preference over us then, so taste the chastisement for what you have earned". (Al-'Araf: 38-39)

This exchange of blame recurs in many Meccan chapters:

And in the Madinite revelation we read the word of the Exalted:

"Those who are followed will disown themselves from those who followed them when they see the chastisement, and all relations between them will be severed. And those who followed will say, "If we were given another opportunity we would disown ourselves from them, as they have disowned themselves from us." So will GOD show them their deeds as anguish for them, never shall they issue from the Fire". (Al-Baqarah:166-167)

Criticizing imitation the public and going headlong with the crowd, even though they on the wrong, the Hadith warn against this habit saying:

"None of you should be a blind supporter who says: "I am with the people; if they are right then I am right; if they are wrong, then I am wrong; but school yourselves to be right if the people are right; and if they are wrong do not wrong yourselves": narrated and approved by At-Tirmidhi.

On the other hand, the Qur'an urges in the strongest terms, observation, contemplation, and experiment, whether in the visible universal signs of Allah or whether in the audible written revelation; in other words in the silent alphabet of Allah which is the universe and the audible alphabet is the Qur'an.

Read, if you will, these verses:

"Say: Behold, what is in the heavens and the earth" (Yunis:101)

"Or have they not considered the dominion of the heavens and the earth, and whatever things GOD has created, and that it may be that their term is already close? Then after this warning, what can there be in which they would believe?"

(Al-'Araf:185)

"And in the earth are Signs for those who are certain in their Faith, and in your selves, do you not see?" (Al-Dharyat:20-21)

"We shall show them Our Signs on the furthest horizons and within themselves until it becomes clear to them that it is the Truth. Is it not sufficient that your Lord Witnesses over all things?" (Fusilat:53)

"Say: "I admonish you on one point, that you stand before GOD two by two or one by one, and then reflect, that your companion is not possessed, he is only a warner to you, before the coming of a severe chastisement". (Saba':46)

By standing for Allah is meant that they should dipense with passion, and sincerely search for the truth. And when Allah said "In twos and singles" He means that they should be impervious to the influence of mob thinking and whims; and that one should think with his companions in quiet; or think to himself in his moments of silence as if it (his own self) is one's saving angel.

Allah, Exalted says:

"Do they not reflect upon the Qur'an, had it been from other than GOD, they would surely have found in it many inconsistencies". (Al-Nisa':82)

"This is a Blessed Book We have revealed to you, that they may re-

flect upon its verses, and those who possess minds may remember".
(Sâdd:29)

The Glorious Qur'an is the only Book which enjoys observation, contemplation, the intellect and experiment, just as it enjoins worship and devotion. No wonder it regards contemplation an islamic obligation (Tenet); as the late 'Aqad has said; and this is what proofs have pointed to; and no wonder an Imam like Ghazali considers contemplation (as) one of the "ten major guiding principles" in his famous book "the Revival of Religious Sciences", in which he cites his predecessors:"Thinking for a moment is better than a vigil (praying all right). Some say, indeed, "Thinking for a moment is better than worshipping a whole year!"

The intellect, to Muslims, does not prevent inspiration, it is, indeed, proof of its truth. That is why investigators among Muslim scholars regard the intellect as the basis of knowledge, because we could not have known Allah, Exalted, were it not for the intellect; and should never have formed proofs of His existence; nor refuted the doubts of agnostics and skeptics. Without knowledge, also, we could not have found proof for (revelation) and its occurance; nor for the truth of the Prophets and Messengers, the last of whom is Muhammad on whom be peace.

Yet there is a limit to the intellect, which it can not transgress, or else it is lost in the abyss of misguidance; and this is the character of these creatures; and they so many and widely distributed. As for Allah Himself and what is connected with His Majesty, the intellect cannot pry on it. It is best for him (man) to surrender to revelation about Him, and following it, after proving that it is true. And it is the intellect that provides the proof of its truth; after that it gives way - as Al-Ghazali

has said - and derives from it what does not concern it, if the divine and the unseen of Last Day, as the Exalted says:

"And they question you concerning the soul, say, "The soul is the concern of my Lord, and what you have been given of knowledge is very little". (Al-'Isra':85)

And it is in the Hadith: "Contemplates Allah's creation and do not contemplate in Allah lest you perish to naughts". And with this surrender man saves mental energy, for what becomes useful to him and better suits him.

It is for the Muslim to seek useful knowledge from its sources (masters); that is how the seeking knowledge is an obligation. In this regard, we have individual obligation and collective responsibility upon the Muslim nation, no matter whether it is religious or secular, required by the individual or society:

And knowledge is by learning; and Allah has granted mankind the instruments of knowledge; he must not waste them:

"GOD is the One Who brought you forth from your mothers' wombs knowing nothing, and He gave you hearing, and sight, and senses that you may be grateful". (Al-Nahl: 78)

The Qur'an says, rebuking the unbelievers; making them fuel (wood) for hell-fire, for wasting these gifts:

"And We have left for Hell many of Jinn and mankind, they have hearts but they do not understand with them, they have eyes but they do not perceive with them, they have ears but they do not hear with them. They are like cattle, no indeed they are further astray, those they are the heedless". (Al-'Araf: 179)

The Qur'an prohibits man from following what he has no proof for:

"And do not pursue a matter in which you have no knowledge, surely the hearing, and the sight, and the hearts, all those shall be questioned thereof."

(Al-'Isra': 36)

And the proof of physical things is, the sense(s), hence the Qur'an refutes the claim of those who say that that angels are female; in His word:

"And they regard the angels who are themselves servants of GOD Most Gracious, as females. Did they witness their creation? Their statement shall be recorded and they will be questioned".

(Al-Zukhruf: 19)

The proof of abstract things is the intellect:

"Say:' Bring your proof if you are truthful in your assertion'"

(Al-Baqara: 111)

The proof of experiment history and the like, is honest investigation: "Bring me a Book before this or someone remnant of knowledge if you are truthful" (Al-Ahqaf:4)

The proof of the unseen and divine laws is the revelation: "Say:' Has God permitted that to you, or do you invent of yourselves and attribute it to God?" (Yunis:59)

Upon the basis of this, the Muslim man founded a lofty civilization, between knowledge and faith; and bequeathed to mankind various branches of knowledge and learning, which led the world for many centuries.

Building and Productivity

A Muslim is not a hermit in a hermitage. He is man of work and production for a living. He gives to life just as he taks from it. Building the earth is counted among the purposes of man's creation as a vicegerent on earth, as He ,the Exalted, said on the tongue of Sâlih speaking to his people:" O my people worship God, you have no god other than Him. He has created you from the earth and made you dwell in it" (Hud:61)

By this is meant man is asked to build the earth; which in a sense is an obligation; and yet it does not deny the acts of worship. On the contrary, it is, when based on the commands of Allah, and guided by the provisions of Divine Law an act of worship and nearness to Allah, Exalted, as well (soon) be explained.

Allah, the Most High has given mankind the intellect, and with knowledge He qualified him for vicegerency over the angels; and by it he gave him precedence over the angels, whom He did not teach what He taught Adam, of the names of things and their characteristics. When He favoured him with this it was for him to use his intellect and industry in building the earth; and to benefit from what Allah has dispensed for him, without pride and promiscuity.

Allah has made the earth for man, as a place of rest and comfort; and has made it for his abode and enjoyment to the end of time; and He blessed it and provided for him; He made in it the factors of livelihood, which preserves this kind of life as long as Allah wishes; and so there is no beast on earth, nor fowl flying on its wings, but that it is sufficiently provided for in this created globe. And yet it is the way of Allah that man shall not earn his living except With rough labour and perspiration; and so he who is earnest (serious) finds

something; and he who sows shall reap.

Allah, Exalted says:

"GOD is One Who made the earth docile to you. So walk upon its shoulders! Eat of His sustenance! Unto Him will be the Resurrection". (Al-Mulk:15)

So, he who walks over Alah's supple earth eats of Allah's bounty; and he who sets idle and slumber- with no excuse - he has no right to eat, except by taking the rights of others from the wroking of class.

The prescribed devotion of Islam do not prevent a Muslim from working for a living; for devotion does not need all his time, nor a break. It is only a few minutes for each of the daily prayers, spread over day and night.

Friday on which the weekly prayer is set for Muslims, is not a day off from worldly work like Saturday to the Jews, it is just like any other day, indeed. If the Muslims likes he can work in it, if he likes he can take a rest, if he needs rest.

The Qur'an says:

"O you who believe! When the call is made for Prayer on Friday, then hasten to the remembrance of GOD, and leave trading aside, that is better for you, if only you knew. But when the Prayer is ended, disperse in the land and seek GOD's bounty, and remember GOD frequently, that you may prosper". (Al-Jum'a: 9-10)

And by this we can see as the Qur'an depicts it that a Muslim had been busy buying and selling before he heard the call to prayer; he stopped and then went to remember Allah; and when the prayer finished he returned afresh to continue his struggle for a living, going

over the earth in search of Allah's favours and bounty.

Searching for Allah's bounty, is a characteristic Qur'anic expression for earning a living by trade or something else; and it is an expression which is suggestive and inspiring to the soul of the Muslim.

The Qur'an describes the caretakers of mosques and the worshippers of the Exalted in them, in the following words:

"In Houses GOD has enjoined that His Name should be raised and extolled, glorifying Him therein in the mornings and in the evenings. Men who are not diverted by trade or merchandise from remembrance of GOD, and from establishing prayer and paying the alms. They fear a Day when hearts and eyes shall be turned about-" (Al-Nur: 36-37)

Those worshippers are not monks; nor hermits; they are men of business and wealth; yet their diverting world does not deprive them of their hereafter; and their self-satisfaction has not blinded them from the right of their Lord.

A Muslim is required to use his hands, in what is suitable for him in production, farming, industry, commerce, grazing, hunting mining and so on and so forth, of the needs of society.

It is in an authentic Hadith that "No Muslim sows a seed, or grows a plant, and man or fowl or beast eats of it, except that it becomes a charity of his". Agreed upon.

It is, indeed, in another Hadith that :"When the last Hour (of death) comes and in the hand of any of you is a nursery plant if he is able let him sow it" narratd byAhmad and Al-Bukhari in the Book of Conduct.

By this is meant that a Muslim should work for life until he breathes his last breath; whether he reaps the benefit of his work or not; all he has to do is to work for the sake of work; for it is an act of worship, and holy struggle.

It is in Al-Bukhari's Hadith that: "Man never eats sweeter food than that which is by his handiwork, and that the Prophet Dawud used to eat of his Handiwork". Narrated by Al-Bukhari.

And in yet another Hadith: 'The honest merchant is in the company of the martyres".

That is why the jurists and explicators differ as to which of these,works is better and more blessed in the sight of Allah: planting, industry or trading? They say is that which the people slander in dire need of; and are restless about it. So, if the people abandon farming for industry or commerce, for greater profit in it, while there is a dire need of staple food and fruit; then farming becomes better and more blessed in the sight of Allah.

And if the people abandon industry and crafts, and become dependent on other Muslims, then work in this field comes first and is of greater reward.

If the people are in need of trade, for want of road links, or because of the existence of great danages, or because low profits in it, or because of monopoly on the market, and profiteering, and hoarding of goods and staple food, then trade, here, is better.

The Construction of The Righteous Family

Just as Islam aims at nurturing a good individual or person, as the foundation stone of the nation's society, it also aims at nurturing the Righteous family which is the necessary nucleus of the foundation of a good society.

It is indisputable that marriage - which is a holy bond between man and woman - is the foundation of the expected family, there is no place for the starting of good family or a real family without marriage; as Allah, Exalted has ordained it.

Corrupt and Detrimental Ideas

Humanity in olden and modern times has come across ideas opposed to the idea of marriage.

In Persia, there appeared before Islam, the philosophy of Mani (Manichaeism), which claim that the world is full of evil, and so it should perish; so the prohibition of marriage is the shortest cut to bring the world to an end.

And under the company of Christianity there appeared severe nunnery, which is an escape from life, taking recourse to a convent, forbidding marriage; claiming that woman is the incarnation of evil, and Satan in the form of mankind; and coming near her pollutes the souls, and keeps one away from the mercy of Heaven.

And within modern times came the philosophers of determinism; they poured their rage on woman,saying that she is a soft, poisonous crawling serpent; and that marriage gives a chance to control man; and overburden him with the rope(s) of responsibility; and so why should

a man - of his own accord - put the yoke on his neck, while he was born free?

It is a pity that some of our modern youth, are allured to these ideas; and so have deviated from marriage, as they see responsibility and expenditure and control in it; while they want to remain living as promiscuous children throughout their life, without shouldering responsibility, nor taking control; and when they are overridden by passion, They are overtaken by instinct and then into the abyss of filthy sacrilege, which cannot substitute that which is lawful.

Islam Recommends Marriage

As for Islam it has refuted those outlandish views, and the doctrines of pessimism; and the Prophet (PBUH) did not allow nunnery in Islam and prohibited celibacy for the sake of worship:

He directed his call to youth urging them to marry:

"O generation of youth, those of you who can afford it should marry; for it veils the sight and better fortifies privacy." (1)

And the Prophet, whenever he learned of his Companions abandoning marital relations and becoming absorbed in worship, he prohibited their extremes; and enjoined them to do the right thing, and brought them back to the right way of Islam; and it just temperance.

The "Two Sheikhs" reported of 'Anas that he said:

"A group went to the quarters of the Prophet's wives, and asked how the Prophet worshipped; when they told them, as if they minimized it, they said: "And what are we compared with the Prophet

(1) (Al-Buhkari in the Book of Fast, and in the Book of Marriage, on the authority Ibn Mas'ud)

(PBUH)? Allah has forgiven him all his sins, past and future...

One of them said: "As for me, I will ever prayer all night".

Another said: "I will keep fast all my life and never break it".

And yet another said: "I will abandon women and never ever come near them."Then the Prophet (PBUH) came and said: "Are you the ones who said this and that? By Allah, I am the most God-fearing of Allah, and the most pious, and yet I keep fast and breakfast; I pray and go to bed, and I marry women and so whoever dislikes my custom is not of me."(1)

The Aims of Marriage

a) It is the rule of Allah that in this universe that nothing can perform his duty alone. Allah created him indeed to communicate with others of his kind, to be accomplished, and make others accomplished. For instance the positive must contact the negative in the conduct of electricity for the current to run, and generate on light, heat, motion and so on; in the same way, the electron must contact the proton in the field of nuclear.

And the male particle (pollen) must contact the female particles (stigma-ovary) in the plant kingdom, to reproduce plants and trees, and the seeds and fruit. And in the animal kingdom there must be a contact between male and female for fertility and reproduction (birth) to take place.

To this natural phenomenon points the Noble Qur'an when Allah, Onhigh says:

"And of everything We have created pairs, that you may reflect".

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(1) Unanimously agreed upon, as in Al-Lu'lu' wal Marjan, 885.

(Al-Dhariyat: 49)

"Glory be to Him, Who created the components of couples of every kind of what the ground caused to grow, and of themselves, *(human beings)* and of what you do not know". (Yasin: 36)

In response to this phenomenon Allah has ordained for our human world, a fine and noble code of intercourse between a man and a woman which is in keeping with this noble position and dignity; and that is what we call "Marriage".

Allah has placed kindness towards woman in the breast of man towards woman; and kindness in the breast of woman towards man, and so each continues to feel the need of one another calling beyond the need for food and drink; and feels a vacuum in his soul, that can only be filled by this kind of intercourse according to the law and code of Allah - "Marriage".He will then be at peace after confusion: and calm after anxiety; and there comes in either of them will find in the other, peace, love and mercy; permeating his inner being, and his life inspired; and this sign is one of the major signs of Allah to which the Great Book has called our attention:

"And from His Signs is that He created from yourselves your wives, that you find serenity with them, and He has set between you affection and mercy. Surely in this are Signs for people who reflect". (Al-Rum: 21)

b) By marriage occurs birth, by which the existence of man is perpetuated, and so his life is prolonged, his work connected by his righteous offspring after him; that is why Allah consoles His worshippers saying :

"And GOD has given you wives of your own kind, and has given

you from your wives, sons and grandsons, and made provision of good things for you. Is it then you believe in vanities, and are ungrateful for GOD's blessing?" (Al-Nahl: 72)

That is why Allah's Prophet Zakaria beseeched his Lord: "O, My Lord! Leave me not single (childless), though You are the Best of the Inheritors" (Al-Anbiya': 89)

And the father of Prophets, Ibrahim invoked His Lord:

"And I fear for my near of kin after I am gone; and my wife is barren. So grant to me from You, an heir. Who shall be my inheritor and the inheritor of the House of Jacob; and make him, my Lord, one with whom You are well pleased". (Maryam: 5,6)

"Praise be to GOD, the One Who has granted me, in old age, Ismail and Isaac, indeed my Lord always hears prayer-" (Ibrahim: 39)

And the Qur'an mentions some of the epithets of the worshippers of the Merciful:

"And those who say: "Our Lord, grant us wives and offspring who will be a joy to our eyes, and make us leaders for the pious". (Al-Furqân: 74)

And with reproduction develops the nation, and multiply, build its country and exploit all its energy (resources); and it becomes strong enough to face its enemies: There is no doubt that increase of population is taken into account in the balance of world power. From here Allah urges people to increase. So He said on the tongue of Shuaib addressing his people:

"And remember when you were but few, and He multiplied you" (Al-'Arâf:86)

among nations; so do not be like Christian monachism."[1]

By marriage the whole of the Human race is perpetuated and its life will confine on earth as long as Allah wishes till dooms day:

Allah, Exalted says:

"O mankind! Fear GOD the One Who fashioned you from a single person, and of the same kind He created his wife, and from the pair of them scattered many men and women. And fear GOD to whom you are answerable and the rights of the womb relationships. Indeed GOD is ever watching over you". (Al-Nisa':1)

"O mankind! We have created you from a male and a female, and made you nations and tribes, that you may know one another. Surely the most honourable of you in the sight of GOD is the most pious of you. Indeed GOD is All-Knowing, All-Aware". (Al-Hujurat :13)

c) Marriage to third remove complements the religion of a Muslim man; by it he veils his sight, and his soul is fortified; and he finds himself competing for the lawful; and so will not think of the unlawful: that is why the Prophet (PBUH) said about marriage:

"Indeed, it is the best veil for the sight, and strongest fortress for the private part."

He also said: "He whom Allah blesses with a righteous woman, He has given him half of his religion; and so should fear Allah in the remaining half." [2]

d) Marriage is not only a way of preserving religion, but also a way

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(1) (Reported by Al-Baihaqi in the Sunnan, vide Abu Umama: and mentioned it in sahih al-Jami' Al-Saghir, p. 2941.)

(2) (Al-Mundhiri said in Al-Targhib: That it is cited by Al-Tabarani in Al-Awsat and Al-Hakim, and said it is authentic. I say it approved by Al-Dhahabi 2/161.)

of preserving worldly happiness, which Islam does not hate. Rather does it like it for its followers, and avails to its children, in order to prepare them for a greater cause, for nobility of mind, and for a link with divinity. He on whom be peace and blessing of Allah said: "Life is enjoyment, and the best of enjoyment is a good wife". (1)

And he said: "There are four kinds of happiness; a good wife, a spacious dwelling, a good neighbour, comfortable " (2)

Sa'd Ibn Abi Waqas said that the Prophet (PBUH) said: "The Happiness of the children of Adam (mankind) are three: and his hardships are three. Among the joys of mankind are; a good woman, a good home; and good beast as the like. among his hardships are a wicked woman, a poor dwelling and bad beast as the Like." (3)

f) Marriage is the only way of starting a family which is the nucleus of society, and the foundation of its structure. A noble Ummah never starts unless it is preceded by the family. Under the canopy of motherhood, and fatherhood, childhood and brothahood, natural instincts and kind emotions of love, influence, kindness and mercy and cooperation are established.

g) With marriage social links are strengthened. So that a man joins his clan to another clan, his family with another family; and there are; his relatives in law, his maternal uneles his children. his maternal aunts. By this the circle connections and mutual love is widened; and so are the social links; and Allah has made blood relatives like

(1) (Muslim in his sahih vide Abdullah ibn 'Amr.)

(2) (Al-Hakim and Abu Nu'aym in Ahulya and Al-baihiy in Sho'ab Al-Iman vide Sa'ad: mentioned in Sahih Al-Jami' Al-Saghir p.887)

(3) (Al-Haiythmiy said: Cited by Ahmad and Al-Bazzar; and At-Tabarani in Al-Kabir wal Awasat; and the followers of Ahmad are the people of Al-Sahih: 4/272.)

pedigree links. He Exalted said:

"And GOD is the One Who fashioned mankind from water, and established relationship of lineage *(by men)* kinship by women, and your Lord is All-Powerful". (Al-Furqan:54)

Marriage gives man the appropriate opportunity to integrate man's personality, by shouldering the responsibility as a hasband and a father, and the personality of the woman by shouldering the responsibility of wife and mother.

Indeed, many men escape from marriage -because as we have said- they want to live their life as "full-grown" children, with no bonds bonding them, or house controlling them, or responsibility thrown upon their shoulders. Such as these are not fit to live; not is life meant for them. As for marriage it is a tie and stiff covenant; and a shared (collective) responsibility between man and woman from the first day!

The Exalted said:

"And divorced women must wait for a trial period of three menstruations, and it is not lawful for them to hide what GOD has created in their wombs, if they believe in GOD and the Last Day. And their husbands are best entitled to take them back in that period, if they both desire reconciliation. And women have rights equal to the obligations on them, in all fairness, And men have a degree of right over them *(only in returning them to the bond of marriage during the proscribed period)* and GOD is Almighty, All-Wise". (Al-Baqra :228)

"Men are the supporters of women because of what GOD has bestowed on the one more than the other, and for what they have to provide *(for them)* from their resources. So the righteous women are obedient and protect in the absence of their husbands that which GOD

ordains to be protected. But those women in whom you fear recalcitrance, admonish them, then if they persist, forsake their beds, and if they still persist, hit them in gentle manner *(in no way physically harming).* But if they return to obedience do not take punitive measures against them. And surely GOD is the Most High, The Supreme". (Al-Nisa': 34)

And the Prophet (PBUH)said: " Every one of you is a shepherd and he is responsible for his flock: And the man is the shepherd of his house and responsible for his flock, the woman is a shepherdess in her husband's house and responsible for her flock" [1]

"May Allah spare the man who looses those whom he feeds for"[2]

"Allah will surely ask every shepherd about his flock secure or lost"[3]

"Your partner (wife/husband) surly has right over you"[4]

i. And with marriage a man can devote himself (his attention) to his outdoor duties; resting assured that there is something at home managing his affairs; taking care of his property, looking after his children. And this is import for him in improving his work and increasing production, unlike that anxiety, confusion, restlessness, oscillating between his work and his house; between his work outdoors and his food, drink and clothing indoors.

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(1) Agreed upon vide Ibn Umar, Al-Lu'lu' wal Murgan (1199).

(2) Reported by Ahmad; Abu Daud; Al-Hakim; Al-Baihaqi, vide Ibn 'Amr; Sahih Al-Jami' Al-Saghir (4481).

(3) Cited by Al-Nasa'i and in Habban vide Anas and approved in the preceding Hadith, 1774.

(4) Agreed uopn vide Ibn 'Amr.

And of yore, said the poet:

"If in the house of a man there be no dame

to move around, lost are the goods of his home"

Advice to Willing Grooms:

Islam strives towards instituting marriage on firm principles beginning with mutual consent between the couple, and the consent of their parents, so as to contract it on solid foundation, not to be shaken by the storms of life however powerful. That is why in the first instance they should be strongly advised.

The Right Choice:

The first advice in this regard; each of them should make the right choice of his/her life partner. They must not look to attraction alone; for appearance could be deceitful. Man is not by his good appearance, but rather for his good "mixture". That is why the Prophet's Hadiths have emphasized the right choice, and its effect on the wealthy wife, the charming beautiful wife and, wife of noble/ancient lineage.

By a good wife is meant; one of religion and character.

And it is in the Hadith: "The world is an enjoyment and best of enjoyments is a good wife."[1]

The Prophet also said: "A woman is married for four things: for her wealth and lineage; her beauty or her religion; conquer the one with religion, God will make you happy".[2]

And in another Hadith, " Yours is the woman of religion and

(1) Narrated by Muslim vide Abdullah ibn 'Amr)

(2) Unanimous, vide Abu Huraira; q.v. Al-lu'lu' wal Murgan ,928)

character: and she joins hands with you" (1)

In the same way the Prophet urges the woman and her guardians to make the right choice, no merely the man of property, or lineage or position.

And the good husband: is one of religion and character.

It is in the Hadith: "If the man of religion and character approaches you, then "marry" him; and if you do not then there will be chaos on earth and promiscuity with privacy (chastity)" (2).

The Bride:

Besides this, both of them must accept the physical stature of one another; and this varies from one person to another; that is why Islam permits sight (of the partner) before marriage.

Mughira ibn Shu'ba once said to the Prophet (PBUH), I plighted my troth to a lady.

And he asked, "Did you sight her?" He said. "No". The Prophet said, "Then, go and take a sight of her, for there might have been some kindness between you" (3)

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(1) Al-Mundhiri in Al-Targhib wal Tarhib: reported by Ahmad as authentic; Al-Bazar and Abu Ya'la and ibn Habban in his Sahih (Authenticated), Al-Muntaqâ (1105), and Al-Haithamiy: cited by Ahmad and Abu Ya'la and al-Barar and his men are reliable 4/254.

(2) Cited by Al-Tirmidhi and Ibnu Majah, and Al-Hakim vide Abu Huriara; and Al-Tirmidhi and Al-Baihaqi vide Hatim Al-Mazani and upgraded it in Sahih Al-Jami' Al-Saghir.

(3) Cited by Ahmad; Al-Darqutni, Al-Hakim and Al-Bayhaqi, vide Anas; narrated by them- and cum Al-Tabrani- vide Al-Mughira and authenticated it in source op.cit 859.

That is because the eye is the messenger of the heart. And this sighting before marriage, if favoured with consent, will open the heart of each to the other. There is no harm if seen without taking notice; so as not to hurt her feelings (make her shy) if she takes notice of him while looking at her and Jabir said:

"I used to watch her until I saw from that which made me marry her."

And it is the right of the woman to take a look at the man, while the man is looking at her, because she likes in the man what the man likes in her.

And it is not enough for him to only look at her; rather must he speak to her and she to to him; for either of them to know the composure of each other; even if by a mere first impression; and a man look cannot reveal this. What reveals it is conversation, question and answer.

It is a pity that the Muslims of our own age have been fallen between luxury and extreme. There are those who refuse a mere look at their daughters by the grown other refuse indeed any sight of her at all, except after the marriage bond and never sees her except in the nuptial night, and yet she goes to school, or university or market; and she travels abroad; and everybody sees her except the fiance.

And there are, contrary to these, those who would permit the fiance to go out with his fiancee, before the marriage bond, going out arm-in-arm in privacy, on stroll; cinema.

It is in the hands of extremists and irresponsible that character disappears!

The Consent of the Girl

The father has no right to marry his daughter to whomever he likes without her consent. Indeed, he has no right to accept him either openly or implicitly (indirectly); that is to say, by reliance when overpowered by shyness. That is why he on whom be peace and blessing said: (The divorced has a better right to herself than her guardian; and the virgin' s consent should be sought and her consent is silence)[1]. And Al-Bukhari has cited Al-Khansa' daughter of Khadam the Ansari (lady):that her father married her, while she was divorced; and she hated that; and so she come to the Prophet (PBUH) and he cancelled her (father 's)marriage bond contract.[2]

Abu Dawud reports of ibn 'Abbas that a virgin maid servant (slave)come to the Prophet (PBUH) and mentioned that her father married her, against her wish; and so the Prophet asked her to make her own choice.[3]

It is not for the fathers to forecast the marriage of their daughter's; allure them to accept. So, Ibn 'Abbas said a man came to the Prophet (PBUH) and said "with us an orphan girl and a poverty-stricken man has engaged her; and a well-to-do man and she wants the poor man, and we want the rich man.[4]

The consent of all the parties concerned, the family of the woman

(1) Cited by Malik and Ahmad vide Ibn 'Abbas; Sahihu-Jam'i Al-Saghir (2809).

(2) Al-Bukhari, Chapter"If a Man Marries His Daughter, While She Hates It the Marriage Is Void.

(3) Abu Dawud in Al-Nikah: Chapter, The Virgin Given in Marriage By Her Father Against Her Wish;Without Consulting Her.

(4) It is accepted by Ibn Maja and Al-Hakaim,vide Sahih Al-Jama'i Al-Saghir (5200); the story is mentioned by Ibn Munda in"Al-Amaliy" by Al-Albany.

(5) Cited in his Isnad as weak Hadith; but supported by other Hadiths.

and that of the man, must be won, before completing the marriage bond. That is why the jurists stipulate the permission of the guardian, and indeed his presence at marriage ceremony. Some of them make it desirable, and not obligatory; and they have proofs of the Qur'an and the Sunna, to be found in the rules of jurisprudence.

It is better for a woman not of marry without the consent of her guardian; less the husband joke with her afterwards; and her rights are lost, and she will have nobody to defend her.

It is, indeed, better to consult the woman in the marriage of her daughter, as it is in the Hadith:"Seek the consent to woman in their daughters affairs";(1) because mother knows her daughters better than her father; and because if she does not consult to the marriage, she might torment the life of her son in law afterwards.

(The Scholar) 'Abdul Halim Abu Shaqqah (late) in his compendium on the liberty of woman in the era of the Prophetic Message (Islam) said:"The presence of the guardian, according to the consent the family will help to confirm that the bond of marriage is not restricted to the two persons of a man and a woman; rather it is a strong connection between the two families. Just as the guardian of the woman should attend the marriage ceremony, so must the man 's father, apart from the other relatives of the couple attend, for the marriage to be the beginning of joining the two families".

In this sense, Al-Imam Muhammad 'Abdu says:

"It is no hidden secret that rules of the graceful divine Law lead us to the fact that the relations of affinity are ties and a kind of blood relationship, welding distant families together; and by it the bonds of

(1) Cited in his Isnad as weak Hadith; but supported by other Hadiths.

friendship and unity are renewed. And so Allah has forbidden a person to marry his mother or somebody related to her, just as He has forbidden him to marry his sister or an offspring of his or issue thereof.

In the same way his wife is forbidden to have connections with any of his offspring or issue; as so it seems as if Allah made the husband and wife one for other; and in place of their connections. This great wisdom which Shari'ah has provided for us, as a clear sign, that the contact of one family with another by way of marital relations, is equivalent to blood relation itself, in terms of rights and dignity; and this in line with the nature of human society; ...and so, whoever has a daughter, and is clear to him in his role as a father; and then by the ordinance of Allah for His (human) creatures he should be connected with other people; it is natural that his love for his daughter should make him seek all the good and company for her, even if he has reached the heights of position and happiness; whereas his happiness is far from the happiness of her husband with whom she is connected; and so it is obligatory to be inclined to his daughter 's husband in the same way he is inclined to his daughter, thereby becoming of help to him for the sake of her happiness; and so it is that, all those connected with her by blood relation, should love her husband, just as they love her".

The Married Couple

Marriage is a concrete bond and a sacred partnership, and Islam emphasizes that be continuous, lasting and binding; and so it sets down obligations, which, if they keep to them, will make them happy in their married life, and live comfortably in cool shades.

The long and short of these rights and obligations rest in one word: which is living in kindliness. Allah said: "And live with them honourably" (Al-Nisa').

And He said: "And women have rights equal to obligations on them, in all fairness" (Al-Baqara:228).

Kindliness here means: what is accepted by good custom, and practised by upright and the straightforward, of good companionship; harmlessness; to be found indeed in the right person; giving one 's rights without reservation, with charm and clear face, without ill-intent or taunt. What is really good is that the preceding verse makes the rights and obligations reciprocal between the two partners; and so that every right balanced by an obligation.

Ibn 'Abbas "may Allah be pleased with them both" says: "I like to dress up for my wife, just as I like her to dress up for me, as Allah said:"And women have rights equal to the obligations on them in all fairness" (Al-Baqara:228). And this a sharp understanding of the noble verse.

Yet the noble verse, gives man precedence of woman; and what is this precedence? Some commentators say it is the status of equity and responsibility over woman. Hence Al-Qurtubi says, vide Ibn 'Abbas on Allah 's Word:

"And divorced women must wait for a trial period of three menstruations, and it is not lawful for them to hide what GOD has created in their wombs, if they believe in GOD and the Last Day. And their husbands are best entitled to take them back in that period, if they both desire reconciliation. And women have rights equal to the obligations on them, in all fairness, And men have a degree of right over them *(only in returning them to the bond of marriage during the proscribed period)* and GOD is Almighty, All-Wise". (Al-Baqara: 228), says: The status points to the man that he should be a good mate; that to say it is the best way; and so he should exercise patience. Ibn 'Atiyya says: "This is a good word and is well thought".

Al-Tabarani sees that first and foremost in the interpretation of the verse: is that the status Allah mentions here is that: of good heartedness-clear conscience to his wife, regarding some of her responsibilities, and easing them for her; so as for him to be of a higher status than her.

There are joint rights between the two partners, such as mutual respect, consultation in what concerns the family, such as what Allah said concerning suckling mother: "......but if they both want to wean the child in amicable agreement, then there is no blame on them" (Al-Baqara:233).

Among those rights: Sexual relations (intercourse); it is the right of the one upon the other, with kindness with the limits of ability, as Allah said:

"It is lawful for you, on the nights of fasting to approach your wives, they are your garments and you are their garments" (Al-Baqara:187).

When He described this relation as dresses, it is because of what the word carries (suggests) of embellishment, privacy, touch and warmth.

Among them: The right of cooperation, in hardship and difficulties, on basis of piety and conscience; and if this is required of all Muslims, then it should be required of wife and husband in the first place.

Among them (those rights): The right to keep marital secrets; and so it is not right for either of them let out the secrets of the other; as it is a betrayal of the trust of partnership.

Among them: The right to be embellishment, which is referred to by Ibn 'Abbas as "dressing up for my wife as I want her to dress up for me."

The Rights of the Wife

Among these rights which are binding upon the husband towards his wife are:

1- The Dowry

It is the exclusive right of the woman (wife): it is not right for the husband play counters on them, when she requests it of him, or take it back from her-either all or in part- after paying it (to her). If she foregoes part of it out of her free will, then he can take it. He the Exalted said:

"And give the women their dowries as a present, but if they are happy to offer you any of it, accept with happiness and with whole-some pleasure." . (Al-Nisa':4)

And if the husband wishes to pay more at his own choice there is

no harm in that. Allah said:"So with those of whom you have enjoyed sexual relations, give them their dowries as an obligation...." (Al-Nisâ': 24)

2- Expenditure

The wife is not responsible for her expenditure even if she is rich; rather is the husband responsible; because he is head responsible for her. She is now under his control and protection; while she is responsible to look after his house, doing duty for him, rearing his children.

And this expenditure includes:

(a) Enough food and drink

(b) Clothing for winter and summer

(c) Suitable dwelling

(d) Medical care, when ill

(e) Service, if she is the type that needs servants

(f) Attendance, if she is in a place when she needs security from enemies or thieves

The principle in the necessity of these things is that neglecting them makes void the idea of living in kindliness which Allah has ordained.

It is in the Hadith: "Fear Allah in your women; they are sources of joy to you; you have taken them with an oath to Allah; and you have made their privacy lawful on the word of Allah...........and their fortune and clothing in your hands with kindliness".[1]

Allah said:'

(1) Muslim, Kitab al-Hajj, No. 1218.

"Let the man of means expend according to his means. And the man whose resources are restricted, let him expend according to what GOD has given him. GOD does not lay a burden on any soul beyond what He has given him. GOD will surely bring ease after difficulty.". (Al-Talaq:7)

And if the husband is able and yet stingy on his wife and children; and so she decides to take of his property, then she could do so without his permission; in the right proportion for herself and her children (with him) according to the report of Bukhary and of Muslim: "Hind wife of Abu Sufian said: "O Messenger of Allah, Abu Sufian is a stingy man; he does not give me what is enough for me and my children, and so He on whom be peace said: "Take what is enough for you and your children, with kindness."[1]

When she is given license to take what is enough for her expenditure, it is because there is need for that, since there is not way out of expenditure and no subsistence without it; and changes with the changes of times. It could lead to the court; and it is a daily demand. Yet when the wife is stubborn to the husband she could lose her expenditure; because she has not kept her bounds, and so it is not worthing of his expenditures.

When the husband becomes unable to expend on his wife; and has excuse to borrow and so on, she has the right to ask for separation, since there is no life without expenditure. He the Exalted says: " either you retain her on reasonable terms or release her with kindness" (Al-Baqara:229).

Kindly treatment is sometimes wanting, and so it is not necessary to keep to kindness as in the Hadith: "There is no harm, and no harm

(1) Unanimous, vide 'Aishah, Al-Lu'lu' wal Marjan 1115.

done". [1]

3-Kindness and Courtesy

The woman 's need is not merely limited to the material side of expenditure, clothing and the like; but she has the psychological need to satisfy; which gladden her and makes her pleased; and so this the complete aspect of kindliness.

Nobody should think that this reduces the status of man and makes him lose his manliness; the Master of humanity Muhammad (PBUH): " chases his wife 'Aishah and she chases him, saying to her' this for that".[2]

"Said 'Aisha: 'I used to play with the girls at dolls or toys in the Prophet 's home; and had friends playing with me; and the Prophet (PBUH) whenever he entered, they used to hide away, and so he would fetch them back to play with me".[3] She also said "The Prophet (PBUH) used to hide me in his gown while I watched the Abyssinians performing at the Mosque, until I became the one who was boring him, and so, makes allowance for the girls or tender age, who found of playing". [4]

"The Prophet used to listen (in) to 'Aishah speaking of the Eleven Women, and what each of them said to her husband: that in the Hadith known as"Um Zar'".[5]

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(1) Ahmad and Ibn Maja vide Ibn 'Abbas; and Ibn Maja vide 'Ubbada, Sahih Al-Jami' Al-Saghir (7517); and if she can bear patience then it is better; because it is part of good conduct.

(2) Ibn Maja ,No. (1979) Isharatu Al-Nisa' (37).

(3) Unanimous vide 'Aishah, Al-Lu'lu wal Marjan (1581).

(4) Unanimous, vide 'Aishah, Al-Lu'lu' wal Marjan 1115.

(5) Ahmad and Ibn Maja vide Ibn 'Abbas; and Ibn Maja vide 'Ubbada, Sahih Al-Jami' Al-Saghir (7517); and if she can bear patience then it is better; because it is part of good conduct.

4- Preserving her Dignity

The husband should let her know her worth and preserve her dignity, and must not harm her by insult or talk to her out-of-the way; and she must not let out any secret between them before the people; and should not criticize her family: He must not spy on her or trace her steps. That is why the Prophet (PBUH) forbade the traveller to return to his people(family) by night to suspect them and surprise them".[1]

It is the right of the husband to be jealous over his wife, but without overdoing it; and that he should not think ill of her, and seek vengeance for her sake; and he should take a middle course; since anything overdone brings the opposite result. It is in the Hadith:

"There is in jealousy what Allah likes; and there is in jealousy what angers Allah. As for the kind of jealousy which He likes, it is jealousy in doubt; and for jealousy which Allah hates, it is jealousy without grounds".[2]

Doubt here: is for the man to see signs and symptoms which can lead to doubt and suspicions; In this case he should not clog the one ear with mud and the other with paste; so as for him not to be a broker".

5- Patience and Endurance

A woman is not an angle- as some who swim in imagination think- she is a human being with good and evil, with right and wrong. It is therefore for the man to be patient over, and endure, in order to save married life from destruction.

(1) Ibn Maja ,No. (1979) Isharatu Al-Nisa' (37).

(2) Unanimous vide 'Aishah, Al-Lu'lu wal Marjan (1581).

And it is in the Hadith: " Treat your women well";[1] "A woman is like a freak; if you try to straighten it will break; and if you lean upon it you will enjoy it with all its faults (freakishness).[2] And be" freak" in woman is meant the rule of passion in her is more than in man; so she must be guided, and be treated with patience in order to preserve the duration of married life, if not, the correction of the freak will only break it, and this undesirable and ungraceful.

And it is in the Hadith: "A believer should not separate- that is, hate- a female believer- if she is short of one part and likes the other part in her".[3] By this he should look at her in a just way: thinking of her good side just as her bad side, and what human being is free from faults?"

The true Muslim is the one who overcomes reality with imagination, and in whom the intellect controls the passion, even if has to control himself in the face of repugnant, in order to allow married life to continue, in accordance with the word of the Exalted:

"And live with them honourably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good." (Al-Nisa' - 19)

The Rights of The Husband

The husband has certain rights over his wife by which he control her, in order for living with kindliness be complete, according to the injunction of Allah. Most important among these rights are:

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(1) Unanimous vide Abu Hurayrah in Al-Lu'lu' wal Marjan 934.

(2) Unanimous vide Abu Hurayrah Al-Lu'lu' wal Marjan 933.

(3) Cited by Ahmad, and Muslim vide Abu Hurayrah, in Sahih al-Jami' 7741.

1- Obedience with kindliness (gentleness)

That is because every partnership must have a head; and instinct has elected the male: and he has been chosen because of the dowry which he pays, brides expenditure, to be master of the house, and in charge of the family in the first order.

There is no wonder that he should be obeyed. He the Most High said: "Men are the protectors and maintainers of women, because Allah has made the one of them to excel the other; and because they spend (to support them) for their means." (Al-Nisa' 34)

This uprightness and responsibility is what makes man stronger than woman: "And woman have rights equal to the obligations on them, in all fairness, and men have degree (of responsibility) over them." (Al-Baqara 228)

It is forbidden for her to disobey her husband without a legitimate cause; and it is in the Hadith: "If a woman sleeps; abandoning her husband 's bed, the angels curse her until she returns."(1)

Islam has confirmed this right of the husband; and she has no right to keep fast voluntarily nor observe prayers voluntarily without his permission. He on whom be Peace said: "It is forbidden for a woman to fast voluntarily without the husband's permission"(2)

2-Trust

He be He Exalted said: "Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband 's absence what Allah orders them to guard (e. g. their chastity, their property, etc.)". (Al-Nisa' ,34)

(1) Unanimous, vide Abu Hurayrah, Al-Lu'lu' wal Marjan 912.

(2) Unanimous, vide Abu Hurayrah Ibid 604.

And in the Unanimous Hadith: "A woman is guardian of her husband 's house, and responsible for its management".[1]

And in keeping trust over him, she must keep his secrets; and should not allow those he dislikes to enter his house; and the Prophet has mentioned among the characteristics of a good wife: "when he is absent, she keeps trust over him and his property".[2]

And keeping trust over his property. She must not be a thriftspend, nor should she overspend. There is no harm if she gives charity as customary, and they have a joint reward. It is in the Hadith: "If a woman spends out of her husband 's property without being promiscuous, she has a reward, and he too has a reward accordingly".[3]

3-Help

Many Imams (learned men) have gone to the extent of saying that a woman is not responsible for the services of her husband. Such as: providing and baking, cooking and washing and the like, of domestic affairs; although she would do what is customary.Yet the Muslim leader Ibn Taymiya makes it her responsibility to cooperate with kindness with one another: and that is in accordance with Allah 's word: "And woman has rights equal to the obligations on them, in all fairness" (Al-Baqara, 228). And if mutual cooperation is demanded in all aspects, it is more applicable between wife and husband.

4- Punishment

The Exalted said: " O you who believe! Save yourselves and your

(1) Unanimous vide Ibn 'Umar Al-Lu'lu' wal Marjan 1199.

(2) Ibn Maja vide Abu 'Umama 1857.

(3) Unanimous vide 'Aishah . Al-Lu'lu wal Marjan 603.

milies from Fire whose fuel is mankind and stones".(Al-Tahrim, 6)

And "enjoin your family to pray, and be constant in it" (Taha, 132).

As long as the man is the responsible for the home, before Allah and before man, he should prevent her from committing sins, or neglecting the obligations, or disregarding marital duties, so as to save the family from collapsing; yet this can only be achieved by preserving the dignity and honour of the woman.

CONSTRUCTION OF THE THE GOOD SOCIETY

The aim of Islam at the establishment of a good society, just as it aims at nurturing a good soul (individual) and a good family, and both are, no doubt, the solid foundation of the society in question.

The good society is the one which ties the individual with his family with the noble values of Islam, and its exemplary principles making them the mission of life and the norm of its existence.

The Principal Values

a) Congregation Upon Faith: So, the Islamic community is not a national or regional community, rather is it an assembly of faith; a community of idea and faith; and that faith is Islam; so, it is the foundation "the ideology" of this community.

The members of this community could be of different races, colour, countries, or tongues classes (classes-positions); but all these differences dissolve before the unity of faith, before" there is no god but Allah - Muhammad is the Messenger of Allah", before the union of faith which embraces all in the fold of its brotherhood: "The believers are brothers" (Al-Hujurat:10)

And if we wish to describe this community in its strictest sense, which distinguishes from any other, we can do nothing more than say: it is a "Faithful community", or "the community of the Faithful", those whom Allah Exalted has described in the opening of Suratul-Baqara as :

"Who believe in the Unseen, and are constant in prayer, and expend in charity from the bounty We have provided them. And who believe in what has been revealed to you, and what was revealed before you, and who are certain of the Hereafter. They are guided by their Lord, and they are the ones who prosper". (Al-Baqara: 3-5)

The Islamic Community is not just by motto or propagation, or discrimination against others; rather is it a truth imbedded in the soul, from which comes forth character, interpreted practical deeds; and from here, the Qur'an has ever incarnated faith in deeds and character (conduct) as it at the beginning of Suratul-Anfal, Suratul-Mu'minun, and at the end of Suratul-Hujurat and so on.

b) And from here comes another value upon which the good society rests, which Islam aims of achieving; and that is: "Respect for good deeds", indeed, making them sacred, whether it is in the religious order like prayers, fasting, pilgrimage and supplication, devotion, reading, invocation, or worldly life, earning a living, developing the land by farming, manufacture and crafts; and by all that is useful to man, and good for him. This is the original ordinance of kind deeds, which the Qur'an considers the cornerstone of all religion in relation to Allah and the Last Day. He Exalted said:

"Surely, those who believe *(Muslims)* and the Jews, and the Nasara *(those who followed Jesus's true message)* and the Sabians *(monotheists),* whosoever believes in GOD and the Last Day and performs deeds of righteousness, they shall have their reward with their Lord, no fear shall be on them, nor shall they grieve". (Al-Baqara:62)

And it links work with faith in more than 70 verses in such as His words :

"Surely those who believe and do righteous deeds, We do not waste the reward of one who does good deed.". (Âl-Kahf:30)

There is no doubt that the institution of Allah's devotion, and the performance of the major obligations of Prayers, Zakah, Fasting, Pilgrimage are the first group to which the word "good deeds" is applied. And there is no deed better to man than his recognition of his Creator and the worship of Him, his Lord; and restricting religion to Him, in gratitude of His bounty; and in appreciation of His divinity; and yet we could in our discussion on "Faith" in "the tenets of Islam" that it enhances the whole of life, and includes all human beings; so, every useful work is an act of worship.

c) The Call to good, the bidding of kindness, and the prohibition of the repugnant, is a clear principles of this religion - and so it is not enough - in the logic of Islam, that is a Muslim should be self-righteous, in the true sense, is he who achieves righteousness and tries to make others righteous; even if it were by calling to good and forbidding bad, as Allah said:

"And be a nation inviting to uprightness and enjoining right and forbidding wrong, those they are the successful-" (Âl-Imran: 104)

And by this characteristic the Muslim nation is distinguished from all other nations:

"You are the best nation to have been raised up for humankind. You enjoin what is right, and forbid what is wrong, and you believe in GOD. If the people of earlier Scripture had believed it would have been better for them, among them are some who are believers but most of them have deviated from the Right Path". (Âl-Imran:110)

And from here the Qur'an has pronounced Allah's curse upon the

children of Israel - on the tongue of Dawud (David), Isa (Jesus) son of Maryam (Mary)- for condoning the repugnant and for not combating it.

"The unbelievers of the Children of Israel were cursed by the tongue of David, and by Jesus the son of Mary, because of their rebellion and their transgression- They did not forbid each other the wrong things they committed, evil were their doings". (Al-Ma'idah: 78-79)

d) And struggle in the cause of Allah in defence of right, and strengthening good deeds, and to guarantee (secure) propagation; and in prevention of corruption, and barring the jealous and in checking breach of pacts, and for the safety of the weak - is the basic principle of Islam who no Muslim can deny, nor be ignorant of is significance and virtue, and of what Allah has promised its followers, quite apart from is legitimacy. Allah said:

"O you who believe! What is amiss with you, that when it is said to you, "March forth in the cause of GOD *(to fight)*, you cleave excessively to the earth, are you contented with the life of this world, rather than the Hereafter? Yet the enjoyment of the life of this world, compared to the Hereafter, is but little.If you do not march forth, GOD will chastise you with a painful chastisement and will substitute you by another people, and you will not do GOD any harm, GOD has power over all things". (Al-Tawaba: 38-39)

"And how can you not fight in the cause of GOD and to save those men, women and children who have been oppressed and who pray, "Our Lord deliver us from this land whose people are oppressors, and make for us from You a protector, and make for us from You a helper.". (Al-Nisa':75)

"And fight in GOD's cause those who fight you, and do not transgress, surely GOD does not love the transgressors. And kill them wherever you come upon them and expel them from where they expelled you, as persecuting people to sway them from GOD's Religion is graver than killing. But do not fight them at the Sacred Mosque, unless they fight you, then kill them, this is the recompense of the unbelievers. But if they desist from unbelief then most surely GOD is All Forgiving, Most Merciful; And continue fighting them until there is no more persecution and GOD's Religion prevails, but if they desist from unbelief, then there should be no hostility except to the evildoers".

(Al-Baqara:190 -193)

"O you who believe! Take your precautions, then move forward in companies, or move forward all together"- (Al-Nisâ': 71)

"And prepare for them with whatever force you can, and with cavalry, to terrify the enemy of GOD and your enemy with it, and others besides them that you do not know, GOD knows them. And whatever you expend in the cause of GOD you shall be repaid in full, and you shall not be wronged in the least". (Al-Anfâl: 60)

e) The virtue of character are confirmed in every aspect of life, and their propagation and protection: beginning from justice, goodness, family respect, cooperation on the basis of respect and piety, respect for authority, truth and humility, trust and fulfilment of promise, sincerity in secret and in the open, telling truth in anger and happiness; determination in poverty and riches, patience in hardship and danger and throughout all periods of panic restraint of hand and tongue from harms to people, cleansing the heart from animosity and envy, ostentation, hypocrisy, worldliness, and the rest of human frailties, all these are significant bases without which the Muslim society cannot

stand.

Brotherhood and Fraternity

f) And brotherhood and fraternity are the permanent features of the Muslim society, by dint of firm Faith and which runs through its members: "The believers are brothers" (Al-Hujurat: 10)

History and event have confirmed that there are no bonds stronger than faith: and that there is no faith stronger than Islam. The least levels of this brotherhood are:

The freedom of hearts From envy and animosity, which the Prophet's Hadith considers "the disease of nations", and their "deadly poison"; not blackening the hearts but blackening religion. And Allah has praised the succeeding generations to the prophet's Companions in His word:

"And those who came after them, saying: "Our Lord, forgive us and our brethren who preceded us in faith, and put not into our hearts any malice towards those who believe, our Lord, surely You are Compassionate, Most Merciful". (Al-Hashr: 10)

And as the root of religion grew deeper, the branches of fraternity and the shades and its fruits in the soul and in life spread out, and souls are freed from severe selfishness, and they went out, to give and not to take; for sacrifice, and not booty. And it is in the Hadith: "None of you is a believer until he loves for his brother what he loves for himself".[1]

And this sometimes reaches the degree of effectiveness with which Allah described the community of the companions saying:

(1) Unanimous vide Anas, as in Al-Lu'lu' wal Marjan (28).

"And prefer others above themselves, even though property afflict them" (Al-Hashr:9)

Sympathy and Kindness

i) Mutual sympathy and kindness, and this is the fruit of true brotherhood, and it is what the noble Hadith has portrayed so vividly when it says: "You see the Muslims in their mutual love kindness, and mercy, like one body, when one organ complains, the rest of the organs suffer with it, whether with fever and vigil."[1]

In another Hadith: " With the merciful (people) the Merciful Allah, Gracious and Exalted will give them mercy; be merciful to those on earth so that He that in heaven have mercy on you."[2]

The most urgent need of kindness and mercy is for the weak, the orphan, the unable, the wayfarers, servants and the disables; because the Qur'an considers, it is a sign of unbelief and denial of religion, to be cruel to these classes, and to leave them to perish with hunger, homelessness and loss:

"Have you seen the one who disbelieves in Islam?- It is he who harshly repels the orphans; And does not urge others to feed the needy". (Al-Ma'un:1-3);

and the Qur'an condemned the Pre-Islamic society by saying:

"No indeed! But you show no kindness to the orphans-Nor do you urge one another to feed the needy; (Al-Fajr: 17-18)

Then the Qur'an presents us with a scene in the Day of Resurrection; and behold he who carries his book in his left hand, is

(1) Unanimous vide An-Nu'man Ibn Bshir, al-Lu'lu' wal Marjan, 1671.

(2) Cited by Ahmad, Abu Dawud, Al-Tirmidhi and Al-Hakim vide Ibn 'Amr, mentioned in Sahih Al-Jami' Al-Saghir and addendum (3522).

never requited by his wealth, nor can his authority; and he is called with a loud voice of witness:

"Take him and fetter him, and then cast him into the burning Fire. And insert him into a chain of seventy cubits length! Surely he did not believe in GOD the Great. Nor did he urge the feeding of the needy-" (Al-Haqqa:30-34)

It distinguishes between the practical aspect of brotherhood and kindliness: and the place of Islamic cooperation is in reverence and piety, and not in crime and enmity, as the Qur'an explains: "Cooperate with all in what is good and pious and do not cooperate in what is sinful and aggressive" (Al-Ma'idah:2)

That is why Islam has forbidden usury, and monopoly because of the exploitation of the weak by the strong and, squeezing of the poor by the rich.

And the Prophet (PBUH) has demonstrated this by saying: "The believers are like a building, the parts re-inforce one the other; and he (the Prophet) clasped his hands (fingers)". [1]

This includes cooperation among individuals of the state (citizens) and among its groups; or between the people and the ruler, as just the Qur'an has mentioned cooperation among kinsmen, and between that threatened society Gog and Magog (Yajuj and Ma'juj) said:

"He said: "What my Lord has bestowed on me is better, so help me with your labour, and I will set up a barrier between you and them-" (Al-Kahf:95)

(1) Unanimous vide Abu Musa, in Al-Lu'lu' wal Marjan 1670.

Self-sufficiency and Solidarity

k) Self-sufficiency and solidarity: whereby the strong helps the weak to stand, and the rich supports the poor, so that neither weak nor unable suffers in such a society, and the least in it is the payment of the poor rate (Zakah) - the third pillar of Islam - which is safeguarded by three guards: the guard within the conscience of the Muslim individual, which is faith; the guard within the society, which is the opinion of the Muslim public... and the guard within the state, which is law and authority: "Take from their wealth charity to purify them and to cleanse them thereby." (Al-Tawba: 103)

There are other rights regarding property besides the Poor-rate, especially the rights of a neighbour over his neighbour, by which the society makes him secure in difficulties and hardships.

It is in the Hadith: "He is no believer, who sleeps well-fed, while his next-door neighbour is hungry".[1]

And self-sufficiency is Islam, embraces all aspects of life - material and spiritual- and so it in a subsistence, professional, moral, military security and so on and so forth in those aspects which have been treated in detail but the late Dr Mustafa Al-Siba'i in his book "Islamic socialism".

Mutual Trust and Advice

l) Mutual trust and mutual respect, and this is a form of cultural security, which makes every Muslim responsible for and to those

(1) Narrated by Al-Bukhari in in Individual Conduct (Adab Al-Fard): and Al-Tabarani in Al-Kabir; Al-Hakim in Al-Mustadrik, Al-Bayhaqqi in Al-Sunan, with similar wording vide Ibn Abbas; and cited by Al-Suyuti in Al-Jami' Al-Saghir (7583) as authentic.

around him in society, he advises them and they advice him, and he recommends them in truth they recommend him in truth. There is nobody among Muslims who is above taking advice; and no one too young to give advice. This is one of the fundamental principles of faith, and the factors of safety from loss. And it is on the Qur'an:

"I swear by the era (time through the ages); Most surely mankind is a certain loser; Except those who believe and do righteous deeds, and enjoin each other to follow the Truth, and enjoin each other to be steadfast". (Al-Asr: 1-3)

Allah also said: "And the believing men and the believing women, they are the friends of each other, they enjoin the reputable and forbid the objectionable" (Al-Tawba:71)

And in the hadith: "Religion means advice: By Allah, His Book, His Prophet, Muslim leaders and the followers (the public);[1] and in another Hadith "Muslim is the mirror of another Muslim."[2]

Cleanliness and decency

m) As to cleanliness and decency: the Muslim community is a decent society, rearing its children in a weather of cleanliness, innocence, chastity; and it forbids promiscuity within and without. It regards wine and gambling as faith from the work of Satan. It enjoins males and female Muslims to dim their eyes and observe continence; and it forbids coquetry and enticement either by word or by touch, or movement, so that those with sick of heart be not allured; and so also that the crude passions be not given free rein and let loose, without regard for morals or religion.

(2) Muslim vide Tamim Al-Dari.

(3) Al-Tabari in Al-Awsat vide Anas. (Sahih al-Jami' Al-Saghir, 6655).

Yet the Muslim society is not a society of chaste angels; and yet whoever of them falls into a scrape and commits a sin, he should keep it secret and not announce it, thereby keeping the influence controlled and its evil does not spread, and then he refrains from it after repentance (of it): "Surely, Allah loves those who repent, and He loves those who are always pure" (Al-Baqara:222)

Justice

n) Justice: As to Justice, and it includes just transaction between people in the affairs of life, it is an obligation; while wrongdoing is forbidden as it stands in the sacred Hadith: "O My slaves, I have made wrong-doing forbidden to Me; and have made it forbidden to you; and so you must not wrong each other." (Cited by Muslim)

Justice embraces economic or social justice in the face of the strong so that they do not suck the blood of the weak; indeed it puts a check on the rich in as much as it raises the standard of the poor; and the financial rights rendered for them, which is the poor rate (zakah) as only the first but not the last.

An Advanced Society

o) One of the best ways of describing this society which Islam establishes: is that it is an advanced society; and this a case which needs enlightenment and explanation. The word"Advancement" is vague: and is capable of more than one interpretation. Western civilization today claims that it is a civilization of advancement (progress); and that its society is an advanced society; and that Muslim and other societies are colled called the "Third World" which is subsequently backward and called "developing countries".

We have to give a frank reply here, as to our view of advancement - or in the strictest sense - the view of Islam on advancement.

The answer to this question requires us to restrict the meaning of advancement in the first place, because an agreement in favour of something or against is part of its image.

Advancement in its simplest form: is for one person to be a head of another - in front of him: the opposite is backwardness: which for one person to be the rear of another.

To be in front and to be in the rear are relative by range. You could be in front in relation to some one behind you; and behind because of someone in front of you. You could be before a group all of whom are behind; in which case you are ahead of those behind as in the case in the race of the lame.

Advancement and Life-goals

Yet advancement could be estimated according to the goals a person wants to reach, and so every movement in a direction which draws him to it, counts an advancement, contrary to any step towards the direction which is opposite to his aim because it is a backward movement exactly.

And so also halting and stillness in one place which a person does not cross - either forwards or backwards is in itself backwardness; because halting gives somebody else a chance to take a step or steps forward while you are standing in one place; and so you will remain behind in a living and mobile creature; and movement is the sign of life.

And here comes the serious question: What is the aim or what are

the aims which the human races should pursue and preserve in life? So that proximity to them, or moving away from them, in order to be a yardstick of advancement or backwardness.

The Aim of Life

Islam has prescribed fundamental goals for man on this earth and the most conspicuous of them, as it is in the Mighty Qur'an, are three as mentioned by Al-Imam Al-Raghib Al-Asfahani in his great book "Al-Dharî'ah ila Makarim Al-Shari'ah, which are:

1- Worship of Allah: and to it calls His word:

"And I have not created Jinn and mankind except that they worship Me".

(Al-Dhariyât: 56)

2- To be Allah's vicegerent on earth: to which His word refers: "I am going to place (mankind) generations after generations on earth" (Al-Baqara: 30)

Allah also said: "And make you successors on earth, so that He, may see how you act?"(Al-A'raf: 129).

3- And rehabilitating the earth, in accordance with His word: "He has created you from the earth, and made you dwell in it." (Hud:61)

Integrated Advancement

The kind of advancement which Islam calls for is an integrated advancement, spiritual and material; moral and disciplinary, religious and secular, intellectual and divine, and there is no incompatibility; on the contrary, they overlap.

It is an advancement in aims and objectives; an advancement in

factors and approaches. Islam is very keen on decency of factors, and the nobility of the objectives, it does not accept under any circumstance to reach its noble by foul rooked means.

Indeed, it refuses to acquire its right in the wrong way. It refuses usury and corrupt means to build mosques and support schools, for Allah is good and therefore accepts nothing but good.

In the light of this clear understanding of the issue of advancement, the glorious civilization of Islam was founded; and it combines the material aspiration which is represented in artistic architecture and the other arts; and the religious moral and conceptions which are the true incentives behind this creativity. It is the spiritual tenet and yardstick of this civilization which does not deceive the eye of the beholder in its outlook and achievements. It is, indeed, a divine civilization, founded on faith, centered on morals.

The Contstruction of The Righteous Nation

Among the fundamental aims of Islam is the establishment of a distinguished nation, which shall carry out its mission, and base its life on its faith and its laws among other things, and shall raise generations along their lives; and spread its mission all over the world; thereby carrying with it the message of peace, enlightenment and good for the whole of humanity, as Allah said to His Prophet: "And We did not send you but a mercy to all beings" (Al-Anbya':107)

The establishment of this nation was not an easy task, under the well known circumstances in which Islam grew. The birth of Islam was in the Arabian Peninsula (or the Island of the Arabs as the Arabs call it), and it practises tribalism and discrimination (or superiority complex). Tribalism therefore became the basis of loyalty, and the source of pride and belonging. A member of the tribe has no place in society without it, indeed, no existence but by it. It is the family name and status; it is the balance of power and authority. He is pleased by its pleasure and angry by its anger, or by the anger of its chief (sheikh). And the tribe is inclined to its members right or wrong. The motto of everybody being; "support your brother - that is the tribesman - wrong or wronged", on the surface value of the word. One of them has described a leader of a great tribe as "A man who whenever angered, a thousand swords are drawn (angered) for his sake without questioning; why the anger?

Every tribe claims superiority above the other, and gathers its ends. That was why there were many raids among themselves, until some one said:

"Somtimes we attack Bakr our brother,

If we find none (to attack) but him!"

When Islam came it transformed them to the world of thought, feeling, and practicality. It transported them from the narrow prison of the tribe into the wide realm if the nation, and it strictly warned them against the propagation of all forms of fanaticism especially tribal fanaticism.

It is in the Hadith: "There is none among us who appeals to fanaticism nor fight because of fanaticism or dies fanaticism.[1]

"He who dies under the banner of blindness, get angry for fanaticism or appeals for fanaticism; or supports (fanaticism), and dies; he dies of ignorance."[2]

He on whom be peace was asked about "fanatics". He replied: "To support your people on the wrong even if they are tyrannical and wrongful",[3] contrary to what Islam has come with, of values and justice:

"Even as against yourselves your parents or your near of kin." (Al-Nisa': 135)

"And do not let detestation of a people move you to be unfair" (Al-Ma'idah:8)

On the moment of human frailty, tribal bias glot the better of the Prophet's Companions; and they called out in the name of their tribes: "O men of so and so"; or "children of so and so". Then the Prophet

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(1) Abu Dawud in Al-Adab, 1521, vide Jubayr ibn Mut'am and the Hadith is weak, but supported by Muslm's afterwards.

(2) Muslim in Al-Imarah, vide Abu Hurayrah, 1848, and Umayya: the matter is not clear.

(3) Abu Dawud in Adab, 5119 vide Wathilah Ibn Al-Asqa' and Ibn Maja in Al-Fitan, 3949.

PBUH got severely angry, and said: "Are you addressing them in the manner of Ignorance, when I am among you?".[1] And he used an expressive word "bias": "leave it alone, as it is rotten."[2]

A man neither chooses his race, colour, language birthplace... The fact is that he was born into all this without his choice.

As for faith; it is fundamentally the choice of a man - one's choice. And imitated faith (belief) is accepted with doubt; it is, further, refuted by Muslim explanators.

Islam wants the Muslim to be a nation dedicated to truth, and not to Zayd or Amr among mankind: it is not founded upon consanguineous (blood) relations, nor region, nor social class. Rather is it a nation of faith and mission before all else. It is the nation of Islam, or the Muslim Nation, as Allah the Most High said: "He named you Muslims before, and in this (Qur'an), that the Messenger will be a witness over you; and you will be witnesses over all mankind". (Al-Hajj: 78)And it is the nation of Faith or the nation of the Faithful. Hence it is always addressed as "O you who believe".

The Basic Characteristics in the Qur'an:

The characteristics which most distinguish this Nation from other nations are four as mentioned in the Qur'an:

Divine Sovereignity: (the Lord)

First: Divinity - the divinity of the source and the divinity of aspect. It is a nation established by the revelation of Allah the Exalted; and instituted its teachings and laws until He completed its religion;

(1) Cited by Ibn Kathir in his Tafsir, vide Ibn Ishaq: 1/389.
(2) Cited by Al-Bukhari.

and with it Allah fulfilled His blessings upon it, as He the Most High said: "Today, I have perfected for you your religion and completed My grace on you, I have chosen Islam for you as your religion." (Al-Ma'ida:3)

So Allah exalted is the founder of this nation. That is why we find the Noble Qur'an saying: "And so we have appointed you as a just and distinguished nation". (Al-Baqara: 143)

So that this expression, "We have made you" implies that Allah is the maker of this nation, and He is its sponsor and builder. He also said: "You are the best nation to have been raised up for mankind" (Al-Imran: 110), and so the expression "raised up" implies that there is a "a bringer up" of this nation. So it did not spring promsicuously; nor was it a wild plant growing by itself alone without a cultivator tending it. It is, indeed, a plant specifically intended and carefully tended.

The one who brought this nation into being and planted it and prepared it for its missions Allah Exaltes be He said.

So its source is a divine one, and its aspects are also divine, because it lives for Allah and for the worship of Allah; and to fulfil the ordinance of Allah on earth. And so it is from Allah and aspires towards Allah.[1]

As Allah said to His Prophet:

"Say, "Surely my prayer and my devotion, my life and my death are all for GOD, the Lord of the Worlds-No partner has He, and this is what I have been commanded, and I the first of those who are Muslim". (Al-An'am: 162-163)

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(1) Vide. The characteristics of Divinity in our Book "General Characteristics in Islam", Wahaba and Ar-Risalah Libraries.

Moderation:

Second: Moderation: which prepares the nation to be witness upon mankind, and for it to take its right place among mankind; and on this is the noble verse:

"And so We have appointed you as a just and distinguished nation to be witnesses over all people, and the Messenger is a witness over you."(Al-Baqara: 143)

It is a comprehensive moderation; moderation in belief and thought; moderation in worship; moderation in character and behaviour; moderation in legislation, moderation in ideas and emotions.

There is moderation between the spiritual and the material, between the exemplary and the practical; between the individual and the social.[1]

It is the nation which represents "the straight Path" between the confused and crooked; it is the Path of Allah to whom belongs all that is in Heaven and on earth. It is the Path of those upon whom Allah has bestowed His favours with the prophets, the truthful and the pious; and not the path of those upon whom His wrath has descended.

The Call (Propagation)

The third medium is Propagation: it is a nation of propagation and mission; it is not a nation confined into itself, restricting truth and guidance to itself; not aspiring to spread it to the people.

Propagation is, indeed, incumbent upon it; and the encouragement of good and the prohibition of evil, with faith in Allah is the basis of its superiority over all other nations, as Allah said: "You are the best

nation to have been raised up for the humankind. You enjoins what is right, and forbid what is wrong, and you believe in God" (Al-Imran: 110)

So, it was not chosen in the scales of Allah from among nations because a material or racial reason. How can that be, while it is comprised of various races of all those who enter the religion of Allah of different nationalities, Arab and non-Arab?

It was chosen in the scale of truth because it enjoins good and prohibits evil; and it believes in Allah. And before that, some verses earlier, Allah Exalted said:

"And be a nation inviting to uprightness and enjoining right and forbidding wrong, those they are the successful- (Âl-Imran: 104)

And its meaning according to one of two interpretations prepare within yourselves to call people to good and discourage evil; and by this you will be surrounded by good; and "from" here means separation and not division. The other interpretation is: prepare some groups from among you in cooperation, who are competent enough for calling (to the faith) encouraging good and discouraging evil.

Let collective responsibility drop; and be the propagators of the religion.

The mission of Islam is a universal mission; for all races, colours, all regions, all nations, all languages, all classes, as He the Most High said: "And We did not send you but as a mercy to all beings" (Al-Anbiya': 107)

"Blessed is GOD the One Who has revealed the Criterion to His servant; that he may be a warner to the Worlds; (Al-Furqân: 1)

"Say: O people, I am the Messenger of God to you all" (Al-A'raf:158)

And it is the Muslim Nation to call all people to Islam, in their own tongues in order to explain to them; and to prove the argument upon them, and enjoin good and prevent evil; so that they might not be cursed, as those before them were cursed when they neglected this obligation:

"The unbelievers of the Children of Israel were cursed by the tongue of David, and by Jesus the son of Mary, because of their rebellion and their transgression- They did not forbid each other the wrong things they committed, evil were their doings". (Al-Ma'idah: 78-79)

Unity

The fourth description is Unity. The nation which Islam wants is one nation; although it is composed of different races and classes. Yet Islam has dissolved them together in its crucible; and dissolved also the differences and tied them together with one cord without split.

He the Most High says:

"Indeed, these We relate to you are your nation of Islam, one nation for all time, and I am your Lord, so worship Me". (Al-Anbiya':92)

He Glorified be He also said:

"And surely this nation of yours is one nation, and I am your Lord, so fear Me". (Al-Mu'minun:52)

And why cannot this nation be one nation, and Allah has made its belief one and its law one, and its objective one, its aspiration one; as He the Most High has said:

"Indeed this is My Righteous Way, therefore follow it, and do not follow diverse paths, lest they lead you away from His Path. This is what We have enjoined on you, that you may be Godfearing".
(Al-An'âm:153)

The nation's Lord is One, He is Allah; its Prophet is Mhammad PBUH, its book is one, it is the Qur'an; its cardinal point (Qiblah) is one which is the Ka'aba, the sacred House; its law is one, which is one, Law (Shari'ah) of Islam; its home is one which is the home of Islam (Dar Al-Islam) vast and wide; its leadership is one as represented in "the Leader of the Muslims" and "commander of the Faithful", who epitomizes the political unity of the nation.

That is why Islam refused to accept two Caliphs for the Muslims at one and the same time, in order to maintain the unity of nation, and to prevent divided opinion, and split in its affairs.

That is why it is not allowed to say in our expression: The Islamic nations, but, rather, the Islamic nation, for it is one nation, as Allah has ordained: "And adhere to the bond of God all together and do not be divided". (Al-Imran:103)

"And do not be as those who are divided and differ after the Clear Signs had come to them. For such is a grievous chastisement". (Ibid. , 105)

And the Qur'an has warned us against the meanness of the People of the Scriptures who are trying to split the unity of the Muslims; and stirring the fever of fanaticism among them, Allah Onhigh said, warning:

"O you who believe! If you obey a party among those of earlier Scripture, they will turn you away as renegades after you have be-

lieved.-" (Ibid., 100)

The cause for the revelation of this verse and those succeeding it point to the intention that: they want you scattered after your unity; and (because) enemies after your fraternity.

The unity of nation makes it incumbent upon it to make its Islamic brotherhood above all (racial) fanaticism; for Allah expresses faith and its incarnation "the believers are brothers" (Al-Hujurat: 10)

The noble Prophet PBUH said: "A Muslim is the brother of a Muslim, he shall neither wrong nor betray him.";(1) that is he should not disappoint him in time of hardship or when (he is) attacked: but rather should he succour him and support him; and this is the meaning of brotherhood; and this is what another Hadith confirms: "Muslims intermingle their blood," that is conscientiously flows from the nearest in relation to the farthest of them; and they act as one above all others.(2)

Islam strictly warns against the enmity of the people of the (one)nation that can amount to war between them, in the manner of the tribes of the pre-Islamic era. He on whom be peace and blessings of Allah says: "Do not return infidels after me breaking the necks of each other."(3)

"The insult of a Muslim on another Muslim is perversion, and fighting him is unbelief." (4)

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(1) Unanimous vide Ibn 'Umar, as in Sahih Al-Jami' Al-Saghir.

(2) Abu Dawud in Al-Jihad, 2715, and Ibn Maja, 2852, vide Abdullah Ibn 'Amr.

(3) Unanimous vide, Jarir ibn Abdullah as in Al-Lu'lu' wal Marjan, (44) and Ibn Umar (45).

(4) Unanimous vide Ibn Mas'ud as in Al-Lu'lu' wal Marjan, 43).

Belief in the Nation

It is useful here to warn an issue of significance which is that: Faith in the Muslim nation is established on the basis of the Islamic Faith, and brotherhood in faith which imbraces all Muslims in its fold wherever they may be -does not gainsay the existence of special characteristics or custcms of every group, which they take pride in, and yet do not overdo it. There is not harm in that if it is not turned into a racial discremination confronting the brotherhood of Islam; or a selfish disrupting dispute to threaten the unity of Islam.

And the Prophet PBUH and his Companions after him had left the tribes fighting under the general banner and commands of Islam, in order to be an additional source of their enthusiasm and advancement, so as not to bring shame upon their people and clan.

A man's love of his people and his clan and his wish to bring good to them, and ward off harm directed against them, is a natural instinct no doubt; and there is no harm in that. In the same way there is no harm in his love of his family and his devotion to it. Little wonder the Prophet enjoined the study of pedigree, because of its use in the re-union of kinship however far-fetched: "Learn your genealogy with which you can unite your kindred."[(1)]

And it is in the Hadith: "The best of you is the defender of his clan so long as he does not sin".[(2)]

The danger is when his people stand enemies to Islam, and

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(1) Al-Tirmidhi in " Innocence and connections", vide Abu Hurairah and he said: Strange in this aspect, 1980, and Ahmad 2/374, and Al-Hakim, and ascertained and supported by Al-Dhahaby, 4/161.

(2) Abu Dawud vide Suraqa ibn Malik in Al-Adab, 5120, supported by Ayyub ibn Sawayd, weak.

challenge God and the Prophet (P.B.U.H.) Here then, the love and loyalty are forbidden even if it be the nearest person, such as the mother, the father, the wife or the brother.

He the Most High says:

"You shall not find a people who believe in GOD and the Last Day who are loving to anyone who opposes GOD and His Messenger, even if they are their parents, or their children, or their brethren, or their kin. They are those in whose hearts GOD has inscribed faith and has strengthened with an inspiration from Him, and He shall admit them to Gardens beneath which rivers flow, to dwell therein forever, GOD is well pleased with them, and they well pleased with Him. They are the party of GOD, truly the party of GOD are the successful". (Al-Mujadilah: 22)

and:

"O you who believe! Do not take your fathers and brethren for friends if they love disbelief over belief, whoever of you takes them for friends, surely those are the evildoers. Say, "if your fathers, your sons, your brethren, your spouses, your near of kin, and wealth you have gained, and trade which you fear may decline, and homes that please you, are more beloved to you than GOD and His Messenger, and striving in His cause, then wait until GOD passes Judgment upon you, and GOD does not guide the wicked". (Al-Tawba: 23-24)

There is no harm in a man loving his family, his people and clan; but if that love clashes with the Love of Allah and His Prophet, the love of Allah and His Prophet rises above all; Here the Muslim becomes satisfied with the words of the poet:

"My father is Islam. I have no father else.

If they can boast of Tamim or Qais?

Here the Muslim should say what Salman, may Allah be pleased with him, said when asked:'Whose son are you? "He replied: "The son of Islam."

Nationalism in view of Hasan Al-Banna

This meaning was clear to Hasan Al-Banna; he did not reject the idea of "nationalism" totally; and he did not accept it as a whole; he rather separated it from citizenship (wataniyya). He, may Allah be pleased with him, said:

"If those who are proud of the principle of nationalism mean that posterity should go the way of their ancestors in the stages of majesty and greatness, and a sense of pride and significance; and if by this they will set good examples and if greatness of the father (ancestor) is something that pleases the son (posterity) and finds in it insentive and assurance that defends the connection and inheritance, then it is a good course and its bases is sound and so we shall follow it; and is not our determination to revive the importance of the present generation, only for us to challenge them with the glory of past generations? Perhaps the answer to this lies in the words of the Prophet PBUH:

"People are substances (minerals) of various kinds, the best of them in pre-Islamic times are the best in Islam, If they could understand".[1]

So you can see that Islam does not prohibit nationalism in this virtuous and noble sense.

And if by nationalism we mean that the clan of man has priority

(1) Unanimous vide Abu Hurayra as in Sahih Al-Jami' Al-Saghir.

over his good deeds, and respect, and that they are best entitled to his goodness and his output, then it is also right; and who is there that cannot see that the most entitled to his labour are his people among whom he was born and grew.

"By my life are the kindred of a man the best legacy

for him to depend on, even though he is mounted on every galaxy."

And if by nationalism is meant that we are struck and all of us are required to work and struggle every group should achieve his goal on his own way until they all meet together in the arena of victory, by the grace of Allah, then how beautiful a division of labour; and who among us who challenge the Oriental nations, as a separate groups in his own field, until we all meet in the comfort of freedom and loyalty?

All this and the like are under the meaning of good nationalism,which Islam does not refuse;and so it is our yardstick; indeed, we open chests to it and follow it.

But, if by nationalism is meant the revival of the customs of the age of Ignorance (Pre-Islamic Era), and the nostalgia to by-gone days, and the exemption of a useful extant civilization; and to hang on the creed of Islam and its ranks by appealing to nationalism and racial pride, as some states have done, with exaggeration, by destroying the landmarks of Islam and the Arabs (Arabism), not excepting their names, and the alphabet, and the tones of the language, and the revival of what has been salvaged from the customs of Pre-Islam, then it is, in the sense of nationalism, a rotten and blameworthy meaning in the last resort, and crass ignorance; and will lead the Orient to utter destruction, and with it lose its legacy, and deprave it, and it will lose its singular distinction, and its most sacred and holiest relics, and it

will not destroy the religion of Allah in any way:

"And if you turn away, He will replace you by another people." (Muhammad: 38)

And if by nationalism is meant pride in race to the extent that it leads to annihilate other races and enmity against them, and victimize them,, for the sake of national glory, perpetuity, as the Germans and Italians do, for example; and indeed as all nations who consider themselves superior to all other nations; then this meaning also, is depraved; and it has nothing to do with humanity and it means annihilation of the human race, for the sake of a whim cannot materialize, nor can any good come out of it.

The Muslim Brotherhood do not believe in nationalism these meanings, not their like; they never speak of Pharaonic, Arab, Phoenician, Syrianic nor use any thing out of these titles and names which the people get crazy with; (but) they believe in what the Prophet PBUH, the perfect, indeed most perfect man, the teacher who has taught good to mankind, said:

"Allah has rid you the frailty of the Age of Ignorance and its arrogance in ancestors; mankind is from Adam and Adam is from dust; An Arab is not better than a non-Arab except by piety." (1)

How grand and how beautiful and just. People are from Adam, and by this they exist; and people are known by their work; and so theirs is to compete for the good. Two strong sources upon which if humanity is built, humanity could reach the heights of Heaven. Man is from

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(1) Abu Dawud in Al-Adab, 5116, and Al-Tirmidhi in Al-Manaqib and accepts it as fair, 3950, and Ahmad and Al-Baihaqi vide Abu Hurayra. v., our book "Al-Mutaqa min Al-Targhib wal Tarhib, new edition, 1792.

Adam, they are therefore brothers, they should therefore cooperate, and should live at peace with each other; and be merciful to each other; and lead each other to the good; and so superiority is by deeds; and so every one in his own way, should struggle for civilization of humanity to advance; and a human title higher than this, or discipline better than this?

Characteristies of Arabism

Then Imam Al-Banna, may Allah be pleased with him, says:

"Despite this, we do not deny the characteristics of nations and their distinguishing marks, because we know that every nation has its distinction and a share of virtues and character; and that nations excel and vary in this. We believe that the (Arabism) has a share of this enough and to pretext But this does not mean that nations should adopt this pride, as a pretext for war; they should rather adopt it as a means to achieving, the first duty with which every nation has been invested. That is the human reformation; and perhaps you will not see in history, any who have understood this meaning, among people of the world as those Arab camps of the Companions of the Prophet PBUH...etc.

And so Al-Imam Al-Banna does not see that he should pitch an unnecessary opposition between Arabism and Islam.

The Construction of The Righteous State

Just as Islam is conscious of establishing the useful good nation, with divine mission, human and universally moral, it is also conscious of controlling this good nation by a righteous state in order to achieve its ends, develop its characteristics, safeguard its mission, aspiring towards instilling it in the soul (within) and (to) spread it outside its limits. Most of the colonialists who ruled most of the Muslim lands, were able to inculcate its own invading idea, saying that Islam is merely a religion and not a state. "Religion" in the European sense of the word; has nothing to do with that. It is organized by the huaman intellect according to experience and developing situations!

They wanted to impose on Islam in the Orient what applied to the Occident. It seems as if the renaissance there was not complete until the liberation from the authority of religion . Likewise, the revival of the Islamic Arabian east should be based on the destruction of religion!

While religion there, means the Church and the authority of the Pope, and persecution of the priest on consciences and Souls. Where stand all of this in relation to religion here, there is no Pope and no persecution of the priesthood on the consciences and souls.

Anyway, colonialism succeeded in creating groups who believe that religion has no place in the business of the state and its system; that religion is one thing and politics another; and that this applies to Islam, as it applied to Christendom. One of their misleading mottos which spread about is that "Religion is for Allah and the state is for all"?, and yet it is word of truth used for the wrong purpose. It could

be interpreted in many ways. We could say: "religion is for Allah and the earth belongs to Allah", or "religion is for all and the earth is for all", or "religion is for all and the state belongs to Allah."!What they mean by the word "Allah's Religion" is that religion is a mere relation between the conscience and his Lord, so there is no place for him in the run of life and society.

The most practical example to this is "the secular state which Kamal Ataturk founded in Turkey; and instituted it with iron and blood on all Muslim Turkish people, after the breaking up of the Ottoman Caliphate, the last remaining political fort of Islam, after centuries of struggle with the Crusades and world-wide Judaism.

The governments of other Muslim states began to imitate the New Turkey in various degrees; Islam was shunned from government in criminal and civil cases and the like, and became restricted to what is called "Personal Affairs", just as it was shunned from guidance and its influence on the cultural, educational and social life, except in petty matters. The door was open in every way for Western indoctrination, languages and blind imitation of the West.

The best sign of the triumph of Western culture was that the foreign Agnostic thinking which separates between religion and state, did not stop with the layman alone, but crossed on to those who studied religion is Islamic ancient institutions like Al-Azhar, as is clear in Sheikh Abul Raziq's book "Islam wa Usul Al-Hukm", Islam and the Principles of the Government"

In brief one can say that this book created a great upheaval when it was published, among the public, in Al-Azhar in particular. A committee of scholars (Ulama) of Al-Azhar was set to judge the author, and expelled him from the degree of Al-Alimiyyah and also

many among the scholars and thinkers of Al-Azhar and non- Azharites attacked him.[1]

It was obvious that to stand in the face of the propagators of this secularism and those who accept its cause as being within the pail of Islam, and showing this active role of its agnostic teaching in support of the state and its system administration of its laws and its codes, and that it is part and parcel of the Islamic system.

Islamic Citations

This is no genius in the Islamic movement, its founder and propagators; it is indeed what Islam has sanctioned in its clear text, and confirmed historical events, and the nature of its comprehensive call.

As for the text of Islam, let us suffice here with two verses from Suratul Nisa':

"Indeed! GOD Commands you to render back trusts to whom they belong, and when you judge between people, that you judge with justice. Surely GOD admonishes you with what is excellent, surely GOD is All-Hearing, All-Seeing. O you who believe! Obey GOD and obey the Messenger, and those entrusted with authority over you. But if there arises any dispute about anything, refer it to GOD and the Messenger, if you believe in GOD and the Last Day, that is better and fairer in the end". (Al-Nisa': 58-59)

The address in the first verse is for guardians and rulers: for them

(1) Among those who replied him was the venerable scholar Muhammad Khudr Husayn, former sheikh of Al-Azhar, in his book which he called 'refuting the book' Islam and principles of government' and the venerable scholar sheikh Muhammad Bakhit Muti', jurist Mufti of Egypt)

to keep trusts, and rule with justice: if trust and justice are lost we shall end with the destruction of the nation and break up of homes. And so, it is in the Authentic Hadith;

"If trust is lost, then expect the Last Day (Hour)". They asked: "And could it be lost". He answered: "If the affair is given to the wrong quarters, then wait for the Last Day."[1]

The address of the second verse is directed to the faithful followers: that they should obey "leaders on the condition that they are of them; and this obedience comes after obedience to Allah and His Prophet and instructed that in the case of disputes, the matter be referred to Allah and His Prophet, that is to the Book and the Sunna. This means that the Muslim should have a state, to administer and be obeyed. If it had not been so this situation would have been in vain.

In the light of the two verses mentioned, the Sheikh of Islam Ibn Taymiyya wrote his book known as "The Policy of the Shari'ah in the Interest of the Leader and subjects" (Siyastul Al-Shari'yyah fi Islah Al-Ra'i wa Al-Ra'yya); and the whole book based on these two verses.

And if we go to the Sunna, we find the Prophet PBUH saying: "He who dies without authority on his neck, dies the death of days of Ignorance"[2]

There is no doubts that it is forbidden for a Muslim to support any ruler who does not keep to the regulations of Islam. So that the support which will save him from sin is for him to support one who rules with what Allah has sent down.

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(1) Al-Bukhari in Al-Kitab Al-'Elm (Hadith 59 Al-Fath 1/141, vide Abu Hurayra, repeated in Kitab Al-Riqaq.

(2) Muslim vide Abn Umar in Kitab Al-Imara, Hadith , 1851.

If he is not found, then the Muslims are sinful until the rule of Islam becomes a reality, and with that the required support is realized. Only two things can save the Muslims from this: Denial - even if it is by the heart of this wayward situation which cuts across the Law of Islam...

And the continuous struggle to re-instate an Islamic way of life, guided by a true Islamic rule.

Tens of authentic hadiths have come to us on the Caliphate and leadership; judges and Imams; and their qualities from the people and their support of the right; and advice to them in the positive and the repugnant, patience on them and the limit of this strength and patience, and the demarcation of their duties, from the carrying out of the laws of Allah, preservation of the rights of men; consultation of men of thought, the appointment of the honest and strong, and taking the right retinue the saying of prayers, the payment of Zakah, enjoying the reputable and forbidding the objectionable and the rest of those affairs of the state and law, administration and politics. That is why we see the national issues and the Caliphate mentioned in the books of faith and theology. We also see them mentioned in books of jurisprudence; and in books peculiar to the affairs of a constitutional state administration, finance and politics: such as the rules of the Sultanate by Al-Mawardi; and another by Abu Ya'la; and on petitions by the Imam of the two Sacred Mosques, and on constituted politics by Ibn Taymiyya, and on the registration of rulings (minutes) by Ibn Jamâ'ah and on revenue expenditure by Abu Yusuf, and another by Yahya ibn Adam, on the finance by Abu Ubayd, and another by Zanjwiya; and mane more writings, references to be used by judges and judicators. The wise causes, inspection and jurors and the like.

Citation from the Historical Evidence

As for the History of Islam... it reminds us that the Prophet PBUH aspired with all his might - guided by divine revelation - toward the establishment of a state for Islam, and a country for its call, specially for its followers, upon which nobody has authority, except the authority of the Shari'ah. That was why he had been introducing himself to the tribes, to believe in him, defend him and protect his mission, until Allah directed Al-Ansar from among the Aws and Al-Khazraj to believe in his mission. When Islam spread among them, a delegation of theirs attended the pilgrimage, it comprised of 37 men and two women; and pledged support for him - peace and blessings of Allah be upon him - that they would defend him just as they defended themselves and their wives and children, and obey him and bid good deeds and forbid evil and so on..: and they pledge loyalty to him. The migration to Medina was no more than an attempt to establish the distinguished Muslim society to be administered by a Muslim state distinguished.

Medinah was the home of Islam and the base of the new Islamic mission headed by the Prophet of Allah PBUH, for he was the leader of the Muslims and their Imam; just as he was their Prophet and Messenger of Allah sent to them.

Affiliation to this state, because of its hardships and living under its canopy, and the struggle under its banner compulsory upon all new comers to the religion of Islam at that time: and so his faith is not complete except by migration to the seat of Islam, and escaping from the seat of unbelief and enmity against Islam, and to join the corpse of the faithful aspiring community which the world has thrown away..Allah Exalted says: "And those who believed but did not

emigrate, you have no duty of guardianship to them until they emigrate." (An-Anfal; 72)

And He says regarding some people;

"Therefore do not take friends from among them unless they emigrate in the cause of Allah".[1]

So also did the Qur'an descend strongly condemning those living in the seat of unbelief and war with their own choice, without being able to follow their religion and performing its duties and acts of worship"

"Those who accepted oppression for themselves, surely when the angels seize their souls saying, "Why have you accepted this oppression?" They shall say, "We were deemed weak in the land." The angels shall say, "Was GOD's earth not spacious enough for you to emigrate from that oppression?" So these it is whose abode is Hell, an evil resort- Except those deemed weak among old men, women and children who are unable to devise anything or to find a way out- So these GOD may pardon, and GOD is All-Pardoning, All-Forgiving". (Al-Nisa': 97-99)

And at the death of the Prophet PBUH, what first exercised his Companions may Allah be pleased with them, was to chose their leader (Imam), so much so that this preceded his burial , PBUH,and they went on straight way nominating and then supporting Abu Bakr, and entrusting their affairs to him, and so it became a practice after him, and with this historic gathering beginning with the Companions

(1) The alternative of migration to a Muslim country is the joining of a Muslim community which aspires toward the establishment of a Muslim state: and is obligatory upon every Muslim according to his ability, the verse is from Suratul Nisa':89.

and their successors alongside with what we have mentioned of texts, the scholars of Islam concluded that it was necessary to install, appoint the Imam who is himself the symbol of the Islamic state and its emblem .

And Muslims have never known in al their history, a separation between religion and state, except when there came the century of secularism in this age and this was what the Prophet PBUH warned against, and enjoined combatting it, as in the Hadith of Mu'adh: "Is not the quern spirit of Islam in circulation? so go round with Islam wherever it circulates; will not the Qur'an and authority separate (that is religion and state); and so do not abandon the Book. And will there not be leaders serving their interest as much as they do not serve your interest; and if you disobey them they would kill you; and if you follow them they lead yo astray." They replied: "And what should we do, O, Prophet of Allah?' He answered: "As the Companions of Isa (Jesus) son of Mary did: they were sawn with saws, and borne in the cross (crucified). Death for obedience of Allah (sake of Allah) is better than life in disobedience to Allah".[1]

Citation from the Nature of Islam

As for the nature of Islam and its mission, it is a a universal religion, and has comprehensive laws; and this law is its nature which must run through all aspects of life; and it is not expected that it will

(1) Cited by Ishaq ibn Rahawih in his Musnad vide Suwayd ibn Abdul Aziz; and it is weak; and Ahmad ibn Munai', and its narrators are credible, said Al-Busiri in "Al-Itihaf". v., Al-Matalib al-'Alia by ibn Hajar, revised by Sheikh Habibu Al-Rahman Al-Azumiy - Awqaf Kuwait vol. 4, Hadith, 4408; nd cited by Al-Tabarani, and in it Yazid ibn Murthad did not hear from Mu'adh; it is confirmed by Ibn Habban and others; and seen weak by other: and the rest of its narrators trusted v., Majma' Al-Zawa'id by Al-Haythami 5/238.

neglect the affairs of state; and it has nothing to do with the promiscuous and agnostics, or the corrupt who (want to) follow their passion.

In the same way this religion calls for a system to demarcate responsibilities, and hates confusion and recklessness in every thing to the extent that we see the Prophet PBUH instructing us in Prayer to stand in straight lines and that the most learned of us should lead us, in regarding journeys, he says "Let one of you be Leader".

Al-Imam Ibn Taymiyya says in (Siyastul -Shari'yyah": It should be known that the appointment over the affairs of the people is one of the major obligations of religion. Indeed, there is no establishment of religion nor worldly affairs without it. The good of mankind cannot be achieved except through society, because people need each other; and they must have a head when they meet. The Prophet PBUH even said "If three go out on a journey, they should let one of them be leader" (cited by Abu Dawud, from the Hadith of Abu Hurayra).[1]

Al-Imam Ahmad reports of Abdullah ibn 'Amr that the Prophet PBUH said: "It is forbidden for three wandering on earth but that they make one of themselves a leader", and so he on whom be peace made it obligatory to appoint for small group a leader, on their journey; this is enough to be an injunction upon all kinds of groups.

"And because He be exalted has ordained the encouragement of good and prohibition of evil, and that cannot be achieved except by leadership and force, and the rest of what is obligatory - from Jihad,

(1) cited by Al-Tabarani vide Abdullah, and his men are truthful, as in Majma' Al-Zawa'id: 5/249.

(2) Al-Siyasa Al-Shar'iyya, among pronouncement of Sheikhul Islam Ibn Taymiyya, 28/ 390, 391.

justice, pilgrimage, Friday prayer and the festivals, the defence of the wronged, the sanction of punishment, it cannot be accomplished except by power and leadership. That is why it is reported that "the Sultan (the ruler) is the shadow of Allah on earth". And that is why our forerunners like Al-Fadil ibn Eyad and Ahmad ibn Hanbal and others say: "If we had an effective prayer to offer we use it to pray for the ruler".[(2)] That is because Allah guides many people by guiding him.

Again, the nature of Islam, by its being a system which wants to rule, guides and conducts life; to rule society and organize the conduct of mankind, according to the injunctions of Allah; is not expected to remain satisfied with speeches, invocations and good preaching; nor leave its laws and education in all aspects to individuals alone; for it these conscious are corrupt or dead, that kind of learning and those laws become dead. And the third Caliph, may Allah be pleased with him, said:

"Allah will establish many affairs,which cannot be established by the Qur'an, by the power of the ruler"

There are people who are guided by the book and the rule of law (balance of power); and there are others who cannot be guided except by the iron hand and teeth. That is why Allah the Most High said:

"Certainly We sent Our Messengers with Clear Signs and We revealed to them the Book and the Balance so that the people may observe justice. And We sent down iron, wherein is great strength, and many uses for mankind, so that GOD might test those who strive for Him and His Messengers, in the Unseen, Surely GOD is the Strong, the Almighty". (Al-Hadid:25)

Ibn Taymiyya said; "He who deviates from the book is brought back by force of iron, that is why the establishment of the religion is by the Holy Book and the sword.[1]

Al-Imam Al-Ghazali said: "Religion is the plantation of the Last Day, and religion is never complete without this world: kinghood and religion are twins. Religion is the source, kinghood is the guard; and what has no source, is destroyed, and what has no guard is lost, and kingship and control are never achieved except by authority."

If the text of Islam was not explicit about the founding of a state for Islam; and if the history of the Prophet and his Companions was not a practice application of what this text has called for - the nature of the Islamic mission itself makes it imperative for a state or home to be founded for Islam, for its faith, tenets, instructions, views, morals and virtues, customs and laws, could stand distinguished.

Islam cannot do without this kind of responsible state in any epoch, but it has been extremly needed particularly in this age. This age in which "Ideological state" has sprung up; and it is the kind of state which adopts an idea, upon which its total foundation stands from education, legislation, judiciary, economy, to other matters like internal affairs, foreign policy, as we can see clear in communist and socialist states. Modern science with its technical advancement has become in the service of the state; and state has thereby become capable of influencing society, its way of thinking, its passions, its tastes, and its conduct, in a vigorous way, the like of which has never been witnessed before. Indeed the state is, with specialized modern equipment, capable of altering social values, its habits and morality up-side-down, if it does not meet with strong opposition.

(1) Majmu' Al-Fatawi,28/264.

The state of Islam is a state with a doctrine; a state founded upon faith and a mission "it is not first a security unit, protecting the nation from internal enemies or foreign invasion; its function is, indeed, greater than that. Its function is to teach and train it upon the basis of the instructions and principles of Islam, and preparing the positive atmosphere and suitable climate to transform the tenets of Islam, its ideas into palpable practice, as a bright example to all those who can see guidance (who would be guided), and as proof to all those who follow the wrong path.

That is why Ibn Khaldun defines "The Caliphate as the full responsibility by dint of legal view of the matters of Next World and of this world which are connected with them, since the affairs of this world all return to Law-Giver, with regard to the affairs of the next world. It is in reality, a vicegerency of the owner of the law (Law-Giver) in safeguarding religion and the policies of the world, by Him.[1]

That is why Allah describes the believers, when they are strengthened on earth; in other words when they establish a state by saying:

"Those who, if We strengthen them in the land, establish prayer, and pay the alms, and enjoin right and forbid evil, and to GOD belongs the outcome of all affairs". (Al-Hajj:41)

The motto of the state of Islam is what Rabi Ibn Amir said to Rostum the Persian commander "Allah sent us to liberate men from the worship of men to the worship of Allah alone; and from the torment of the world to its spaciousness, and from the tyranny of

(1) Muqadimat Ibn Khaldun:2/518, Lajnatul Bayyan Al-Arabi, revised by Dr Ali Abdul Wahid WAfy)

religions to the justice of Islam.

This intellctual state is not a restricted one, but a state with a universal message because Allah has charged the nation of Islam (Muslimun) with calling humanity to guidance to light and charged it with to bear witness on people, and to be tutors to nations; so it is a nation which did not come into being by itself and for itself alone; it was brought into being for the sake of the people. Allah brought it into being and made it the best of nations addressing thus: "And We have appointed you as a just and distinguished nation, to be witnesses over all people."(Al-Baqara;143)

And from here we see the Prophet PBUH when he had the first opportunity - after the treaty of Hudaybiya - writing to the kings and leaders all over the world, calling them to Allah and enlightenment under the banner of Monotheism, and he held them responsible for their sins and the sins of their followers if they refuse to enter the fold of faith; and he used to end his letters with this verse:

"Say, "O people of earlier Scripture! Let us reason together, that we worship none but GOD and we associate nothing with GOD, and that we do not set up from among ourselves lords other than GOD." But if they turn away, then say, "Bear witness that we are Muslims." (Âl-'Imrân:64)

The Need for a State

What the first thing the Islamic Call wants in this age is a home for Islam or a state for Islam which shall adopt the message of Islam in faith and system, and in life and culture; and all its life shall be based, materially and morally upon the principles of this comprehensive message; and to open the doors to all believers who want to migrate

from the abyss of darkness and heresy.

This hopeful and desirable state is an Islamic necessity, and it is also a human necessity, because it will offer humanity a living example of the combination of religion and the world; and the catalization of the spirit with matter; and fitting advancement with civilization, and moral virtue; and it will be the foundation stone for the establishment of the great state of Islam, which shall unite the Muslim nation under the banner of the Qur'an, under the domain of the Caliphate of Islam. But the antagonizing powers against Islam, are exercising gigantic efforts to block the foundation of this state in any part of the world, however tiny its dimension and few its inhabitants.

The Westerners might allow a Marxist state; and Communists might allow a liberal state, but neither these nor those will allow a Muslim state with true Islam. Little wonder we can see them today directing their spears and arrows at the state of Sudan, for the announcement of a strictly Islamic state., adhering to its faith and laws. In the same they went in between in Algeria to prevent the Islamists from coming to power, despite their winning majority in free election within the framework of democracy.

And when a successful Islamic movement starts and it is feared that it might become a state, the powers of infidelity will face them straight away - global and local - with their blind fists, by scattering, punishing and killing, defamation, misrepresentation; and it can hardly recover from one boffet when it is met with another to remain forever suffering from its pains in order to abandon their aspirations, and from pursuing their requests and to detract them from their ambition.

The Call for Prosperity of Humanity

It must not be understood by the call of Islam for the establishment of a distinguished nation, with its aims and objectives, of a distinguished mission, with its tenets, its precepts and characteristics that; that Islam is restricted religion locked upon itself: that a nation living onto itself, resting its own laurels, without caring about other people, whether they are doing good or evil, whether they are guided or go astray, whether they develop or collapse.

Nay! Islam since the beginning of its mission has been a universal message, and call to all mankind, a mercy to all worshippers of Allah, Arab or non-Arab, to all of Allah's countries East and West, to all colours white or black.

In the Meccan revelation we read noble verses in Allah's Book clearly asserting the universality of the call:

"And We did not send you but as a mercy to all beings". (Al-Anbyâ': 107)

"Blessed is GOD the One Who has revealed the Criterion to His servant; that he may be a warner to the Worlds;" (Al-Furqân: 1)

"Most certainly it is a Reminder to the Worlds. And you shall certainly come to know it after a while". (Sâd:87-88)

"Say, I ask no reward of you for it, it is but an admonition to the worlds" (Al-An'am: 90)

"Say, O people, I am the Messenger of God to you all.." (Al-A'raf; 158)

"And we have sent you to the entire mankind as a hearer of glad

tidings and as a warner." (Saba': 28)

As for Muslim's nation, it is charged with the carrying of this universal religion to the world; it is not allowed for it to hoard the good or enlightenment to itself. Rather is it that after it has been guided by its light of Allah it should guide others to it.

And after being guided with faith and good work it should guide other nations and call them to the good with which Allah has honoured them. That is why Allah described the nation of Islam and attributed to it in His Book when He addressed as: "You are the best nation to have been raised up for mankind. You enjoin what is right and forbid what is wrong, and you believe in God." (Âl-Imran; 110)

And so the Qur'anic expression in the word brought to being means that somebody who brought it into being; and that Allah Majestic be He, and so this nation did not spring out of a vacuum, and did not grow wild as a wild plant in the wilderness. Rather did a sower sow its seed and watered it.

And so, it is in the first place a mission with a message sent with the Prophet to the people; and that is why He on whom be peace and blessings of Allah said:

"O you were sent to make things easy and not to make them difficult."[1]

That why Allah Exalted said:

"And be a nation inviting to uprightness and enjoining right and forbidding wrong, those they are the successful-" (Âl-Imran;104)

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(1) Al-Bukhari, Al-Tirmidhi and Al-Nasa'i in the Book of Purification vide Abu Hurayrah.

No matter whether the word from/ of means among you to be set aside, meaning you should all be a nation of propagators of the good, as Allah, as when you say: "Let me make a trusted friend of you; let there be a ferocious lion in you.. That is you can be; or whether it (who) means, "some of", meaning, set aside a strong group working together, calling to good and encouraging good etc. In either sense: the nation is the one responsible for the call, bidding and forbidding; even if only by preparing these groups, reinforcing them, supplying them, supporting them for its cause, and supervision their activity. And that is why these groups were addressed for this responsibility.

This what is the pious companion Rab'i ibn 'Amir understood - may Allah be pleased with him - when Rostum the Commander of the Persian forces asked him at the Battle of Al-Qadisiya: "Who are you?". He said with all meaningful pride and firm faith: "We are a people to whom Allah has sent; for us to deliver those who are used to worship men into the worship of Allah alone, and from the tightness of the world to the spacious world; and from tyranny of religions to the justice of Islam.

So this companion has summarized, and he did not graduate from a university, not delve into books, nor went from teacher to teacher, the good fundamental aims of Islam in these few words. He studies nowhere but in the Muhammdan school, which produced this concorse of humanity, and this is divine training which the eye of like of which world has never beheld.The universal message of Islam is a universal blessing as Allah has described it, and the best call to the good of humanity; and this mercy or good as expressed in the totality of principles or noble values which Islam calls to, the most important and most prominent of their being:

1- Liberating man from the worship of man

The first of these principles is that Islam is calling to total monotheism in all shapes and standards - it has liberated man for worshipping hid fellow-man just as it has liberated him from the worship of objects, or whims or the like:

Islam abolished the false gods which people had sanctified and taken them lords besides Allah or with Him together; whether they were men of religion or men of the world and authority, as Allah, Exalted be He said in connection with the People of the Scriptures.

"They have taken the Messiah, son of Mary, and their Rabbis and their priests as lords other than GOD, but they were commanded to worship only One GOD, there is no GOD but He, Glory be to Him, He is above and free from all that they associate with Him".

(Al-Tawba: 31)

It is the nation whose letters the Noble Prophet sent to Caesar, and Muqaucus and Najashi and other Christian rulers ending them with the words of the Exalted:

"Say, "O people of earlier Scripture! Let us reason together, that we worship none but GOD and we associate nothing with GOD, and that we do not set up from among ourselves lords other than GOD." But if they turn away, then say, "Bear witness that we are Muslims."

(Âl-Imran:64)

These words"we should not worship one another", besides Allah "is a new cry in humanity, so none of them should make himself a god over others; no should any prostrate to another, nor bow down to another; the veil has been lifted; so humanity should not prostrate except to creator; and the backs were straightened; and so none should

bow to another; and men acquired a sense of dignity and not humility except before Allah the One, the Overpowering.

To Allah alone must the hearts turn, in fear and for help: "They beg His mercy and fear His punishment" (Al-Isrâ: 57)

And it is to Him that hands are stretched, and tongues and other organs appeal for security. He alone has the power to give and prevent; make people humble or high, give life and cause death.

He also has the prerogative of absolute law and authority over mankind: He controls His creatures themselves, and grants them boundless bounty. So He is the One Who has the power to forbid them, and tell them what is forbidden: and He is the One, again, Who has authority, and to Him belongs the power of creation and command.

"Should I seek a judge other than God, while God is the One Who has revealed to you the Book (Qur'an), well expounded."

(Al-An'am: 114)

2- Brotherhood and Equality

And of the fruits of monotheism to which Islam calls, is the Brotherhood of mankind; and this makes equality a necessity.

And this Brotherhood is founded upon two things:

First: That all men, by dint of the call to monotheism, are servants to one Lord; He is the One Who created and shaped them; and so they are equal on the basis of worship to Allah.

Second: They are all children of one father - and so, however, much the difference in colour, characteristics and countries, their

tongues and classes - children of Adam; and so they are equal in birth-right.

And this is what the Prophet PBUH gave to his nation in the Last (Farewell) sermon when he said to the multitude: "O, People Your Lord is One, your father (forefather) is one, all of you are from Adam, and Adam is from dust; there is no superiority for the Arab over the non-Arab; nor of the white over the black except by piety".(1)

He the Most High said:

"O mankind! We have created you from a male and a female, and made you nations and tribes, that you may know one another. Surely the most honourable of you in the sight of GOD is the most pious of you. Indeed GOD is All-Knowing, All-Aware". (Al-Hujurât, 13)

Al-Imam Ahmad cites vide Zayd ibn Arqam that the Prophet (.P.B.U.H.) used to recite this invocation at the end of every prayer, three times:

- "O (our Lord) and the Lord of every thing and (its) Possessors, I bear witness that You are Allah, you alone without a partner to You".

- O (Our) Lord and the Lord of everything and (its) Possessor, I bear witness that the (your) servants are brothers".

This invocation of the noble Prophet involves three fundamental witnesses:

First; Witness that Allah is One. **Second:** that Muhammad is his servant and Messenger; **Third** that all servants (mankind) are brothers;

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(1) Ahmad in his Musnad: 5/411 vide Abu Hurayrah vide the Sermon of the Prophet PBUH, in the midst days of polytheists, amended by Al-Albany in Takhrij Al-Halal and al-Haram.

and so it (Islam) is the universal human brotherhood in general; and brotherhood comprises three elements: Love, equality and cooperation.

Some might say, Allah says: "The believers are brothers.." (Al-Hujurat;10); and the Prophet says:" A Muslim is brother to a Muslim", and so brotherhood is only as far as religion and faith are concerned and no more.

And we reply that religious brotherhood based on faith is the best kind of brotherhood, and yet the existence of other types of brotherhood cannot be denied; such as the brotherhood of citizenship and nationalism such as in God's words: "And to Aad (We have sent) their brother Hood" (Hud: 5)

"And to Thamusd (We have sent) their brother Salih" (Hud: 61)

"And to Madyan (We have sent) their brother Shuaib" (Hud: 84)

"When their brother Nooh said to them 'why do you not fear God" (Al-Shura': 106)

"When their brother Lut said to them 'why do you not fear God" (Ibid, 161)

So the Qur'an confirmed this kind of brotherhood among each of those prophets and their peoples who nevertheless disbelieved in them, standing against their messages, because they were from among them, and not strangers; and so this is tribal brotherhood.

And in the same way we have the brotherhood of mankind between one child of Adam and another of Adam in general; and this is what the Prophet bears witness to in the preceding (last quoted) hadith.

3- Justice to All

And among what Islam calls for the benefit of mankind is the maintenance out of justice to all people; and so it is not just for the Arabs (alone); but for all mankind.

He the Most High says in declaration of the aim of divine (heavenly messages), "Certainly We sent Our Messengers with clear signs and We revealed to them the Book and the Balance so that the people may observe justice." (Al-Hadid, 25)

And this is how it has become clear that the sending of prophets, and the sending of Books was meant to achieve only one basic aim; which is justice, that gives everything his due right.

And He the Most High said:

"Indeed! GOD Commands you to render back trusts to whom they belong, and when you judge between people, that you judge with justice. Surely GOD admonishes you with what is excellent, surely GOD is All-Hearing, All-Seeing". (Al-Nisa':58)

And so it is that with this generality, "if you judge between people" and not between Muslims alone.

And Allah has revealed nine verses in Sûratul Nisa' rebuking the noble Prophet when he attempted to defend some weak (minded) Muslims or hypocrites who wrongfully accused a Jew of stealing, while he was not the thief; but rather were they themselves the thieves. Allah said:

"We have revealed to you the Book *(Qur'an)* in Truth, that you may judge between the people as GOD has shown you, so do not plead for the treacherous people. Implore the forgiveness of GOD,

GOD is All-Forgiving, All-Merciful......"- (Ibid, 105-114)

Allah has commanded the believers to be just and bear witness for Allah's sake, not with standing love for their near relatives, not hatred of outsiders (non-relatives); for love is above the emotions of love and hatred. They should stand for the sake of Allah.

Allah Exalted says: "O, You who believe! stand up firmly for justice as witness for God, even as against yourselves or your parents or your near of kin" (Al-Nisa': 135), and so it is justice with those you love even if it were your parents or your nearest relatives indeed even if it were against you yourself.

And He Sanctified says:

"O you who believe! Be constant for GOD as just witnesses, and do not let detestation of a people move you to be unfair, be equitable, that is closer to piety, and fear GOD, GOD is well aware of all that you do". (Al-Ma'ida: 8)

And so this, again, is justice with those who you hate, against whom animosity is emitted. And "animosity" here means bitter relentless enmity.

But it is not permitted for a believer to act with animosity, because Allah likes not the wrongful, and shall never guide them, and they shall neither succeed in this world nor in the next.

The Muslims have applied this justice with nations in the era of the Prophet, and the epochs of the Orthodox Caliphs, and in the first centuries - the best centuries - in general. We see 'Umar ibn Al-Khattab sanctioning blood- retaliation (qisas) in favour of an Egyptian Coptic man, against the son of the governor (wali) of Egypt, 'Amr Ibn Al'as. He utters his historic words to Amr: "O, 'Amr, when

have you (begun) to enslaves people, and their mothers have born them free."

This word which 'Umar has so nicely put has become the opening part of the Rights of Man and constitutions of advance nations in modern times.

What is intended here is that Islam has given people to understand that Justice is an obligatory tenet without question; and that the wronged person shall take his right. No wonder the man travelled from Fustat to Al-Mada'in - a difficult journey it is - to demand his right.

And in Roman times a man was beaten, crucified and robbed and dare not raise his head. Because there was no one for him to report to; and if he did find, he would not give him ordinance. At the time of 'Ali ibn Abi Talib, his Judge in favour of a Christian against the Commander of the Faithful because he had no proof.

And here the Christian had no choice but to confess Islam before the full public and bear witness that 'Ali was on the right; and say this is the law of prophets. And there are many examples of this and history is full of them!

4- World Peace

Among the objects of Islam is Peace among mankind, instead of war and struggles. Perhaps this might surprise many men; for they had known that the religion of Islam is to struggle in service of Allah: and that struggle in the path of Allah is the best of services to Allah, and that the person who fast without breaking his fast, and the supplicant who prays without break, never reaches the degree of blessing of the fighter in the way of Allah.

This is true but struggle (Jihad) in Islam was bidden for no other purpose than (foe) the defence of the mission, when attacked or its people are set asunder, and for those who fight against the Muslims, and to save the downtrodden on earth, and to punish those who breach their treaties; and those who transgress. The struggle (Jihad) was not proclaimed for enmity against an innocent peace-maker who has not harmed the Muslims, and has not fought them, nor shows symptoms of enmity against them.

And this is only too clear in the Qur'an:

"Or like a cloudburst from the sky in which are darkness, thunder and lightning, they put their fingers in their ears to avoid the thunder in fear of death, but GOD encompasses the unbelievers".

(Al-Baqara: 19)

"And continue fighting them until there is no more persecution and GOD's Religion prevails, but if they desist from unbelief, then there should be no hostility except to the evildoers". (Al-Baqara: 193)

And sedition means: the confusion of people and punishing them because of their faith.

"And how can you not fight in the cause of GOD and to save those men, women and children who have been oppressed and who pray, "Our Lord deliver us from this land whose people are oppressors, and make for us from You a protector, and make for us from You a helper.". (Al-Nisâ': 75)

"If they withdrew and desist from fighting you, and offer you peace then God assigns no way to you against them" (Ibid:90)

"Will you not fight a people who broke their oaths and conspired to

expel the Messenger, and were the first to transgress against you? Are you afraid of them? If you are believers, GOD is the One Whom you should rightly fear". (Al-Tawba:13)

"But if they incline to peace, then incline to it, and trust in GOD, indeed He is the All-Hearing, the All-Knowing". (Al-Anfâl: 61)

And the history of the Islamic Call can confirm that Islam beseeches its followers to bear patience in suffering for thirteen years in Mecca. The Qur'an says to them "For you Your belief, but I have my religion" (Al-Kafirun; 6)

"My deeds are for me, and your deeds are for you.." (Yunus; 41)

They say ' we have a religion while you have religion. We have our work but you have no work. They heaped upon him and his companions the gnash of suffering.

They inflicted great harm on them, their families and their property; and Islam was forced, after all this period to enjoin its followers to defend themselves;

"Permission to fight back is given to those have been oppressed, and surely God is Most powerful to bring their victory. Those who were expelled from their homes unjustly, only that they say: Our Lord is Allah" (Al-Hajj: 39)

The raids and confrontations forces them to it against their wish, as He the Most High said:

"Fighting has been ordained for you, and you are averse to it, but you may be averse to a thing while it is good for you, and you may like a thing while it is bad for you. But GOD knows while you do not know". (Al-Baqara: 216)

And in the battle of Badr Allah described the condition of the Muslims in His words:

"As your Lord brought you forth from your house with the Truth, and surely a part of the believers dislike it". (Al-Anfal: 5)

The Muslims have never been bloodthirsty as their enemies picture them; but were only defending a religion which was worth protecting; and its followers had been driven out of their homeland and their properties confiscated; and raided at their own threshold as in the case of Uhud; and Khandaq battles. Despite this the Qur'an comments on the Battle of Khandaq (trench) saying:

"And GOD repulsed the unbelievers in their rage, and they achieved no gain and GOD spared the believeres from fighting and GOD is All-Strong, Almighty". (Al-Ahzab 25), showing that this is a great blessing from Allah Exalted, for the Muslims that He repulsed their enemy and they did not achieve their goal, and that Allah spared them the Battle and relieved them of its troubles and its effects.

And at the battle of Al-Hudaiybyya the Qur'an comments on the peace treaty completed between the Prophet and the polytheists, and so it says in Suratul Fath, in which Allah says:

"Surely We have granted you a manifest conquest". (Al-Fath;1).

And the Companions said: He (Allah) did conquer , or Prophet of Allah?" and he replied "Yes."

And Allah instills confidence into the Muslims saying:

."And GOD is the One Who restrained their hands from you, and your hands from them, in the valley of Makkah, after that He granted you victory over them. And GOD sees well all that you do. (Ibid:24)

And see how Allah gave confidence to the believers by spearing them fighting the infidels just as He saved the infidels from fighting them, as a proof that Islam itself is a blessing which is mentioned in connection with security.

The Prophet (P.B.U.H) says: "The worst names is war and it is bitter".[1]

It shows that the word war itself is abhorrent to him. The people of the Pre-Islamic days used to call their sons after it (war) and the Muslims warned the ugliness of this name, and so nobody who is a war monger can issue such a warning nor a bloodthirsty person, as those who do not know. Say or those who follow their passion.

5- Tolerance of Non-Muslims

Among the principles and values which Islam preaches here is tolerance of non-Muslims, and transaction with them in a highly civilized way without bias or envy on one who opposes Islam.

And that is everybody who opposes Islam among the non-Muslims. But as for the People of the Book - Jews and Christians - have a special treatment, as He they are all descendent from the Father of Prophets, Ibrahim, hence the Qur'an called them the People of the Book; and marrying their daughters is lawful; as the Most High said:

"And the food of the people of earlier scripture is permissible to you, and your food is permissible to them, and you are permitted to marry chaste believing women and chaste women from among the people who were given earlier scripture before you." (Al-Ma'ida: 5)

(1) Abu Dawud in Al-Adab vide Abu Wahab Al-Jashany, 4950, it was accepted by Al-Mundhiri also, and Al-Imam Al-Khatabiy comments on the vilification of name because of the hatred associated with war.

And marital relation is one of the basic bonds of humanity as the Most High said:

"And GOD is the One Who fashioned mankind from water, and established relationship of lineage *(by men)* kinship by women, and your Lord is All-Powerful". (Al-Furqan: 54)

Just as marriage in the eyes of the Qur'an leads to enduring quite (peace-of-mind), mutual love and mercy as He Exalted said:

"And from His Signs is that He created from yourselves your wives, that you find serenity with them, and He has set between you affection and mercy. Surely in this are Signs for people who reflect". (Al-Rum:21)

And the meaning of a Muslim marrying a daughter of the People of the Book means that his relatives-in-law, grand parents of his children and aunts and uncles, and cousins are of the People of the Book, and these have the right of blood connection, and relatives which Islam makes obligatory.

And we have not seen, in regard to tolerance with the difference in religion, anything more compromising and higher than this broad mindedness which we find in the Law of Islam.

And the Qur'an has made clear-cut distinction in transactions: between two non-Muslim entities. The warriors fighting for a religious cause, those driven out of their homes, and suffered estrangement; and do not take part in any of these conflicts, as in the words of the Exalted:

"GOD forbids you not with regard to those who have not fought you in the cause of Religion, nor expelled you from your homes, that you should be considerate and deal justly with them, surely GOD

loves the just. Indeed! GOD forbids you only with regard to those who have fought you in the cause of Religion, and expelled you from your homes, and have helped in expelling you, that you should take them for friends. And whoever takes them for friends, those, they are the evildoers". (Al-Mumtahana: 8-9)

And innocence or respect means goodness, equity is justice; and these two verses were revealed in connection with either worshipping polytheist as the occasion of revelation of the chapter indicates. So the people of the book are better entitled to kindness and justice than the polytheists (are). And so the covenantees are of two types;

a) those with a provisionary treaty: and their time expires.

b) the second type of those of a permanent treaty; and these are those whom the Muslims call Ahl Dhimma; i.e. the people of the trust. That is to say they have the trust of Allah exalted, and trust of the Prophet, peace be upon him, and trust of the Muslim community. And they are those of whom Islamic jurisprudence says: they have what we have; and upon them what is upon us; that is, in brief, except what is connected with differences in faith.

And the covenantees carry the nationality of the Dominion of Islam. In the words: they are citizens of the Islamic state.

And so the term Ahl Dhimma does not refer to or imply blemish nor is it derogatory; as some might think? Rather does it imply guardianship and fulfilment, indebtedness and implementation of the Law of Allah.

And so; if our Christian brothers; are offended by this term, it could be changed or deleted; for Allah did not tie us to it; and our master Omar, May Allah be pleased with him, deleted what is more

though it is in the Qur'an at the request of the Arab Christian tribe of Bani Taghlib, who protested against the name and requested that they collect from them what is taken by way of charity even if it were doubled; and Omar agreed with them; and so no harm in that; and he said:

The Highest Degree of Tolerance

After all, the highest form of religious and ideological tolerance is by categories:

The least category of tolerance, is for you not to tamper with the opponents' freedom of worship and belief; and not force him to accept your religion or school of thought (madhhab). And the mid-course of tolerance is to give him the right to hold his own belief as he sees it in religion and sect; and do not force him to abandon a thing he believes obligatory, or what he sees forbidden. So if the Jew sees that it is forbidden to work on Saturday he should not be instructed to work on this day, because he never does it except with the feeling that he is going against his religion. [(1)]

And if a Christian believes that he must go church on Sunday, you must not prevent him on that day.

The highest form of tolerance is for you not to torment the opponent in what he considers lawful in his religion or sect,even if you believe that it is wrong in your religion. This was how the Muslims treated their covenant opponents.

They adhered to respect for the belief of what non-Muslims hold as lawful in their religion, aspire towards it; and they did not trouble

(1) In Ghayatul Muntaha and its explanation "it is forbidden to bring up a Jew on Saturday; except for rent - by law, vide Nasai in Hadith and Al-Tirmidhi in his sahih (And you Jews should not transgress the Sabbath). 2/604

them with what is unlawful or prohibited; although, it was in their hands to forbidden all this in accordance with the law of the state and its religion; and they did not bother with discrimination more or less. That is because what is known in a religion is not forced upon its follower to apply.

And if the religion of Christianity makes the eating of pork lawful, he can live the whole of his life without eating pork, and beef, venison and white meat available in plenty.

The same applies to wine, if some Christian scriptures have made it lawful, or a little permissible as useful to the stomach, it is not an obligation for Christians to drink wine. Indeed some Christians believe it is forbidden in their religion.

And if Islam says to the covenants, stop the drinking of wine, and the eating of pork, to respect the feelings of your Muslim brothers, there is no harm in that from the religion point of view; because if they give up these things, they will not be committing a sin in their religion, not neglecting a sacred obligations. Despite all this Islam has not said so. It does not wish to tighten non-Muslims in something they take as lawful; and it tells the Muslims: leave them alone and their religion.

The Spirit of Tolerance

On the basis that there is something else which does not come under the rights which the laws grant, and which the judiciary abides by, and which governments would see implemented.

That is the spirit of forgiveness which is a sign of good co-existence, and kind transaction, and preservation of neighbourly ties, and the spread of human feeling of mercy and goodness; and this

is what is needed in daily life; and it cannot be substituted by law or the judiciary. And this spirit is almost non-existent in other than Islam.

This tolerance is commonplace in such words of the Qur'an in regard to polytheistic parents trying to draw their son from monotheism to polytheism: "and keep company with them in this life in kindness" (Luqman: 15)

And in the Qur'an encouragement of reverence and equality to religious opponents who have not fought the Muslims for the sake of religion, as in a verse of Suratul Mumtahina.

And in the words of the Qur'an describing the honoured worshippers of Allah:

"...and there where no prisoners of war when the verse was revealed, except polytheists". (Al-Insan: 8)

And in the words of the Qur'an replying to some of the doubts of the some Muslims, over expending on their relatives, and neighbours from polytheists and confounded infidels: (Al-Baqara :2 -72)

And Muhammad ibn Al Hassan the friend of Abu Hanifa and compiler of his school (of jurisprudence): that the Prophet PBUH sent money to the people of Mecca when they were famined to be distributed to the poor; [1] and this is in spite of all the cruelties is he had suffered from the people of Mecca - of hardheadedness and harm suffered by him and his companions.

Ahmad and the two sheikhs (Bukhari and Muslim) reported of Asma' daughter of Abu Bakr who said to the Prophet PBUH: "My mother has come and she is a polytheist, and under the jurisdiction of

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(1) Sharhal-Siyar Al-Kabir 1/14/41.

Quraish and their treaties.[1] So she approached the Prophet and said: "O, Prophet of Allah, my mother is here and would stay; should I accept her?" He answered, "Yes," Welcome your mother."[2]

This kind of tolerance is also clear in the practice of the Prophet PBUH with the People of the Book, Jew or Christian; he used to visit them and respect them, and do good to them; and visit their sick; and takes and gives to them.

Ibnu Ishaq mentioned in his Al-Sira (Biography) that: Najran sent a delegation - and they were Christian - to the Prophet PBUH at Medina; they met him in the mosque after 'Asr(After-Noon prayer). Their time of prayer was due, and so they stood up to pray inside the mosque; so the people wanted to stop them, and then the Prophet PBUH said: "Leave them alone"; and so they turned to the East and said their prayers.

The Basic Idea of Tolerance

The basis of the idea of tolerance which is commonplace among Muslims in their dealings with non-Muslims, can be traced to the well grounded facts which Islam has inculcated in the hearts of Muslim and in their thinking faculty, the most significant of which are:

1- The belief of every Muslim in the dignity of man, no matter his creed, race or colour. Allah the Most High said: "And We have honoured the children of Adam". (Al-Isra': 70), and this established dignity makes it obligatory upon us to give every person the right of respect and protection.

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(1) I.e. during the period of Huda'ybiya.

(2) Tafsir Ibn Kathir (4/349).

A practical example is found in what Al-Bukhari cited, vide Jabir ibn Abdullah; that a funeral went past the Prophet PBUH, and then he stood up; and they said,O prophet of Allah; it is the funeral of a jew"He said : "And is it not a soul?" Indeed everybody in Islam has respect and a place; what a grand position; and how grand an explanation and comment?

2- The Muslim believes that difference in creed is a practical fact, according to the will of Allah Exalted, Who has granted these type of people the freedom and choice of what to do and what not to do: "Then whosoever will let him believe, and whosoever wills, let him disbelieve." (Al-Kahf: 29)

And a Muslim believes that there is no escaping the will of Allah, nor can it be hampered

"And if your Lord had pleased He would surely have made the people one nation, but they continue in their differences". (Hud: 118)

And that he never will except what has good and wisdom in it, whether people know it or are ignorant of it. That is why a Muslim shall never one day think of all the people becoming Muslims. How can that be and Allah has said to His Prophet:

"And if your Lord had pleased, whoever is on the earth would have believed, all of them together. Would you then compel the people to become believers?" (Yunus:99)

3- A Muslim is not ordained to judge the infidels for their infidelity (unbelief); nor punish those who have gone astray f0r their going astray. It is not for him to do so; and its time is not in this world. Rather their account is before Allah on the Day of Reckoning, and

their reward is left to Him in Dooms Day. Allah the Most High said:

"And if they argue with you, say: "GOD knows best what you are doing. GOD will judge between you on the Day of Resurrection, about that on which you differ". (Al-Hajj: 68-69)

And He said addressing His Prophet regarding the People of Book:

"Therefore invite, and be steadfast as you have been commanded and do not follow their vain desires. And say: "I believe in whatever Book GOD has revealed, I have been commanded to do justice between you. GOD is our Lord and your Lord. To us our deeds and to you your deeds, the matter is not for either of us to argue over, GOD shall gather us all, and to Him is the final return". (Al-Shura: 15)

And with this, the conscience of the Muslim is free; and has no trace of dispute between his own belief and the unbelief of the unbelievers; and between His injunction of reverence upon him; and disobedience or strife, and settleing to what he sees right in religion and belief.

4- The faith of the Muslim that Allah enjoins justice; and He likes equity; and that He calls for nobility of character even it is were with the polytheists and that He hates wrongdoing and punishes the wrongdoer (offender_ even if the offence were against an unbeliever. Allah The Most High said: "And do not let detestatation of a people move you to be unfair." (Al-Ma'idah:8)

And the Prophet on whom be peace said:

"The invocation of the offended - even if he were an infidel - can not be veiled"[1]

(1) Cited by Ahmad in his Musnad.

The tolerance of Islam with non-Muslims is a kind of tolerance, the like of which has never been witnessed by history; and especially if it were with the People of the Book; and more if they were citizens of the Islamic Domain; and especially when they turn Arab and speak the language of the Qur'an.

Chapter Five

The Sources of Islam

1. *The Glorious Qur'an*
2. *The Prophetic Sunnah.*
3. *Between the Sunnah and the Qur'an.*

Preamble

The Qur'an and the Sunnah
The Two Sources of Islam

Islam is the Religion of Allah by which He sent His Book, and with it, He sent His last Prophet, to lead men from darkness to light by the power of their Lord to the right and desirable path.

The Laws of Islam are a series of injunctions and instruction to which the Prophet of Allah whom referred and informed his people (about them) as among those things which Allah has said - in His Book or on the tongue of His Prophet - of the natural phenomena and of the Unseen about all that in connected with divinity and prophethood or the Last Day. ... and about what He sanctified as commanded (ordanied), or prohibited, or made permissible to His Servants, in the affairs of Religion and life.

So, the rulings of Islam are neither limited to the practical or legislative aspect alone, with regard to devotion and transaction which are treated by Jurisprudence (Al-Fiqh) nor to the theoretical and theological side only, and this is what in treated by the study of theòlogy Monotheism or a Vocation; nor to the Spiritual or Moral aspect which is treated by Sufism or Morals. Indeed it comprises all of these in equilibruim.

The Glorious Qur'an and the Prophetic tradition are the two infallible basic Sources from which Islam draws all its rulings. The Qur'an is the Primary Source; and the Sunnah is the next.

Consensus and Analogy

The question might be raised; "Why are not Consensus and

Analogy mentioned among the Sources of knowledge of Sharia' rulings?

The answer is, in the **first** place, that these two sources are mentioned - with the Book and the Sunnah - in connection with the subsection specialised affairs with which the study of Jurisprudence is conserved, while the topic here concerns all the rulings of Islam which comprise along with the rulings of Jurisprudence - creed, character, thought and conduct and this is dependent on the basic sources: Qur'an and the Sunna.h

Secondly: These two sources - Consensus and Analogy - draw thier assertions only from the Qur'an and Sunna - and with this their applicability is asserted, not by themselves. This means that the essential in explication and reference is the Qur'an and Sunnah.

Thridly: The Book and the Sunna are the two infallible sources which a true Muslim cannot go against as to their applicability,(1) unlike Consensus and Analogy; and there is much to say in this, as mentioned the Principles of Jurisprudence, although these are accepted by the majority of the nation.

And these lurks a consensus: in its feasability, affectiveness and recognition of it when the need arises, and in its applicability after recognizing it.

And there is a word on Analogy and applicability and condition for accepting them. The contention of the Zahiris and others in this is well-known and never hidden.

And with this the sources of what is known as Islamic rulings has

(1) Some might say that the twelving Ja'farity say that the present text of the Qur'an dose not embrace all the revelations from Allah. This is mentioned in "Al-Kafi", and others of their books yet their explications refute these views.

been defined. In other words, their principal references have defined themselves for Islam .

And so they are not of a religious or scientific academy, as is known with Christian and their holy synods.

And this reference is not to a religious leader, however high (the heel of) his learning and piety. The Muslims have no Pope, described as holy and infallible, as others have.

This reference is not to an academy or school of thought, or sect, imitated by imitators in the realm of belief and thought, or in the field of jurisprudence and legislation; or in the sphere of education and conduct.

So, what is found in the history of Islam and its legacy, is only effort of humans who are not infallible; in their attempt to understand Islam and to work thereby; they are accepted, so long as this effort comes from its people and creed, on the basis of good intention.

The major references of Islam have been limited to divine and infallible sources: the Qur'an and the Sunnah.

And if you like you can say: It is the one and the same source, and only reference, and it is the divine revealation, no matter whether it a clearly recited revelation which is the Qur'an, or (whether) it is not and that is the sunna. As for the exertion of Muslim intellect in the explication of the Qur'an, and explanation of Hadith, and the derivation of rulings, there is no infallibility in this in whole and in part. Yet in its entirety- it is necessary in treating knotty points, and throwing light, and aids to understanding, and the confusion of derivation and effort, so as not to drop the essential and understanding lost.

Why did Allah revealed the Glorious Qur'an?

Allah, Exalted be He, did not send down the Qur'an for a mere embellishment by reading it; nor for its verses to decorate our walls; nor to be read over the dead, for their Lord to have mercy on them.

Allah sent down the Qur'an to control, by its guidance, the destiny of life, and to rule it by what guidance Allah has revealed as the religion of truth; and to guide mankind, with its light to the best, and to lead people from darkness to light.

So, Allah did not send down the Qur'an to be recited over the dead, but to rule the living; nor for walls to be decorated but for man to be guided.

The blessing of the Qur'an is (only) in following it and working by it as be He Exalted said:

"And this is a Blessed Book, *(Qur'an)* We have revealed, therefore follow it, and fear GOD, that you may find Mercy- (Al-An'am: 155)

The Qur'an itself has presented the aims for which Allah has sent it to fulfil in the life of man in terms clearer than the Day Break in such of its words as:

"We have revealed to you the Book *(Qur'an)* in Truth, that you may judge between the people as GOD has shown you, so do not plead for the treacherous people. (Al-Nisa': 105)

"O people! Indeed an evident Proof has come to you from your Lord, and We have revealed to you a manifest Light *(Qur'an)*. As for those who believe in GOD, and hold fast to Him, He will admit them to a Mercy from Him, and Bounty, and will guide them to Him on a Straight Path". (Ibid: 174-175)

"O people of earlier Scripture! There has come to you Our Messenger, revealing to you much of that which you used to hide of the Book, and pardoning much. Indeed there has come to you from GOD a Light and a manifest Book *(The Qur'an)*- With it GOD guides to the way of peace and safety whoever seeks His good pleasure, and by His Grace, brings them out of the depths of darkness into Light, and guides them to the Straight Path. (Al-Ma'idah: 15-16)

"and We revealed to you the Book (the Qur'an) in truth, confirming what has remained intact of the Scripture before it, and the determiner of it, so judge between them according to what God has revealed, and do not follow their vain desires, turning aside from the truth that has come to you" Ibid: 48

"And you should judge between them by what GOD has revealed, and do not follow their vain desires, and be cautious of them, lest they tempt you from part of what GOD has revealed to you, but if they turn away then know that GOD wishes to afflict them for some of their sins, and most surely, many of the people are deviators"- (Ibid: 49)

"We have revealed it an Arabic Qur'an, that you may understand". (Yusuf: 2)

"Alif *(A)*- Lâm *(L)*- Râ *(R),* A book We have revealed for you to guide people out of darkness into Light, by the leave of their Lord, to the Way of the Almighty, the Worthy of All Praise;" (Ibrahim:1)

"Indeed! This Qur'an guides to the Way that is most Right, and gives glad tidings to the believers who do righteous deeds, that they shall have a great reward.And that those who do not believe in the Hereafter, We have prepared for them a painful chastisement". (al-Isrâ': 9-10)

And it is necessary, if we must use the Qur'an better and follow its guidance for us to know well what Allah Exalted wants of us in His Book. This depends on a good understanding of it, and the rightness of the explication of its verses and its rulings; so as to avoid saying what it does not say; and attribute to it what is not of it; nor add to it what is not in it; nor subtract from it what is in it; nor give priority to what is secondary; nor advance what it should follow in it; and this is what needs rules and norms to prevent the attempts of the corrupt, and the deviation of the ignorant, and the distortion of those who have gone astray.

Believers in Part of the Book

And there are those who call themselves Muslims who say, " We believe in the Noble Qur'an and follow its rulings; but only in part and not in all; as they say:

"Its rulings in the realm of faith, devotion and morals; but do not accept them in the field of legislation, economics, politics and so on."

Some of them accept it in legislation; but within the family circle and in individual affairs and not within the social circle, in the rule of law and political affairs, economic issues, and international relations.

Strange to say, this comes from one who claims Islams, and that Allah is his Lord; Islam his religion, Muhammad as his Prophet, and the Qur'an his guide!

How can this come from one who believes that the Qur'an is the Book of Allah and that all that is between the two covers of the Holy Book is the word of Allah Sanctified?

Can such people find out faults with their Lord?! Or do they claim that they know better than Him, what is good for His creation? Or that they are more venerable than Him, majestic be He?

Do those people think that they are equals to Allah, quarrelling with Him over His creation, and share with Him in ruling. Shame on them! how they judge?

How can the creature be equal to the Creator? How can mortal man who was brought into being, limited and weak as he is, be **cowards** with his Supreme Lord, the First without beginning, the Last without end, Master of absolute wise, and powerful vanquisher, who is never overpowered by anything on earth or in Heaven?

We have seen those who say that the Meccan revelation, is the only one binding upon us; and that as for the Medinite revelation it does not apply to us[1] because it treats matters of life which have changed and advanced, and so we should not make them stagnant by the Qur'an or the Sunna!

And this is what the Qur'an has denied, on the children of Israel in the strongest terms and severely reprimanded them on it; and awfully threatened them with the worst of threats when they chose from the Torah what pleased them and acted by it, and neglected what was not pleasing to them and so opposed it; so He be Exalted said:

"Yet, in spite of this you are killing one another and you expel one another from their habitations, conspiring against them in sin and enmity, and if they fall as prisoners of war, you ransom them, although their expulsion was forbidden to you. Do you believe in a part of the

(1) This was said by Muhammad Taha, the Sudanese renegade).

Scripture and disbelieve in the other parts? So what should be the punishment of those of you who do that but disgrace in this life and on the Day of Resurrection they shall be sent to the most grievous chastisement, and GOD is not unaware of all that you do. Those are the ones who have bartered the Hereafter for the life of this world, so their torment will not be eased, nor any help given to them".

(Al-Baqara: 85-86)

Just as He Exalted warned His Prophet -and it is a warning for all his nation after him- that he must not be misled by the People of the Book in some of what Allah has revealed to him from the Book (Qur'an), so as not to go by it, and to act according to its injunctions Allah Exalted be He said:

"And We prescribed for them in it *(the Torah)* a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds retaliation, but whoever forgoes it as a charity it shall be an expiation for him, and whoever does not judge according to what GOD has sent down, those are the evil doers"- (Al-Ma'idah: 45)

And the Qur'an has severely condemned a class of hypocrites who refused the rulings of the Prophet when they were brought before him and never cared except for what pleases passions and personal interests; and he openly pronounced lack of faith in them.

The Most High said:

"And they say: "We believe in GOD and in the Messenger, and we obey". Then a party of them turn away after that, and those are not believers". (Al-Nur: 47)

This is the position of the believers when they are called to the ruling of Allah and His Prophet: They should listen without

questioning, and obey without grumbling.

"They are the successful"

The Glorious Qur'an is part and Parcel

Teachings and rulings of the Noble Qur'an is coherent and integrated to each other like the organs of the human body, no one part can be separated from the other organ.

So, the creed strengthens the worshipping, while the worshipping strengthens the morals, both of them strengthens the practical and legislative aspects of life.

Therefore, it is not acceptable for a Muslim after reciting, "O You who believe, Fasting is ordained for you as it was ordained for those before you, that you may be pious." (Al-Baqarah: 182). To say we listened and obeyed. While after reciting: "O you who believe! ordained for you is the law of retaliation in cases of murder" (Al-Baqarah, 178) to say, we listened and disobeyed.

Why, because the first verse relating to the worshipping aspect, while the latter relating to punishment aspect. The meaning of this is that a man becomes evaluator to the rule of Allah. Who takes some and leaves some, who accepts it and repulses, giving only by his passion and believes that Allah does not punish him. Or again, he takes from Surat-ul-Baqarah only "Ayatul Kursi", the Verse of the Throne

"GOD, there is no god but He, The Ever-Living, The Eternal Power. No slumber can seize Him, nor sleep. To Him belongs all that is in the heavens and on earth. Who is there that can intercede in His presence except by His permission. He knows their future and their past,

nor shall they attain any of His Knowledge except as He wills. His Sovereignty Knowledge extends over the heavens and the earth, and He feels no fatigue in preserving them, and He is the Most High, The Limitless". (Al-Baqarah: 255)

and does not accept from it, the verse:

"O you who believe! Fear GOD and relinquish whatever remains from usury if you are believers. But if you do not, then be warned of a war from GOD and His Messenger, yet if you repent you shall have your capital fairly".

(Ibid: 278-279)

because in Ayatu-ul-Kursi is Divinity and in the verses on usury is the transaction!!

And in the same way, it is said to him who accepts from Surat-ul-Ma'idah, the words of the Exalted:

"O you who believe! When you intend to pray, you must wash your faces, your hands up to the elbow, wipe your heads and your feet to the ankles. And if you are in a state of impurity *(having approached your wives)* wash your whole body, but if you are ill or traveling, or if one of you comes from the call of nature or if you have approached your wives, and you can not find water, then cleanse yourself with pure dust and wipe your faces and hands with it. GOD does not desire to make any impediment for you but He wishes to purify you, and that He may complete His favours on you, so that you may be grateful. (Al-Ma'idah: 6)

and refuses from the same sura the words of Allah Exalted:

"The thief, male or female, cut off their hands, as a recompense for

what they have earned, and as an exemplary punishment from GOD, and GOD is Almighty, All-Wise". (Ibid: 38)

and he reads Allah's words:

"And strive for GOD as is His due; for He has chosen you, and has not imposed difficulty upon you in Religion, the Faith of your father Abraham, he named you Muslims before, and in this *(Qur'an)*, that the Messenger will be a witness over you, and you will be witnesses over all mankind. So establish prayer, and pay the alms, and hold fast to GOD, He is your Protector, the Most Excellent Protector, the Most Excellent Helper". (Al-Hajj:78)

And he read Allah's words:

"So establish prayer and pay the alms" and says I perform prayers but not give Zakat; because prayers are purely spiritual devotion; as for Zakat, it is an obligation connected with property and economy; and so I accept this and not that!

Wonders shall never cease! Is man (the Servant) going to be wiser than his Lord, or has the creature become higher than his Creator?!!

Indeed, he is not only a comrade of Allah nowadays; he has grown larger and so made unto himself a high court for him to distinguish, or for abrogation and execution and abrogates it, when his intellect permits it or his passions allow to abrogate the rulings of Allah, and executes what he wishes to do!

The sure thing that has no doubt in it- and which is necessary for religion - that is to say it goes without heed for peoples- because it something well-known by the specialist and layman- that all the injunctions of the Qur'an are imperative; there is no distinction in it between what is called "spiritual" and "material"; what is considered

"religious affairs" and "worldly affairs"; what is "individual" and "societal".

All these names and labels are not present in the Book of Allah Exalted, nor is there any palpable difference between this and that , as long as all are within the framework of Allah's injunctions, Sanctified be He, or what He has forbidden.

Whoever opens the Book and reads Suratul Fatiha, and then continues through Suratul Baqara, he will find in the first instance the description of the pious and upright with the Book of Allah, that they are:

"Alif *(A)* - Lâm *(L)* - Mîm *(M)".* (Al-Baqara: 3)

So compare between the aspect of belief (belief in the unseen) and the aspect of devotion (performing prayers), and the economic aspect "spending out of what Allah has bestowed you"

This is how we see that believers, the pious and the kind described, in the rest of the chapters of the Qur'an, without distinguishing one aspect from another.

And this can be clearly seen in the opening of Suratul Anfal 2-5; the opening of Suratul Mu'iminun 1-11; in the middle of Suratul Shura36-39; and in the description of the worshippers of the Merciful in Suratul Furqan 63-76; and in the description of those who do good in Suratul Dhariyât 15-19 and so on.

In the same way we find in the injunctions and prohibitions and the Qur'anic recommendations such as the ten commandments in Suratul An'am:

"Say, "Come, I will recite what your Lord has prohibited to you,

that you do not associate partners with Him, and that you show kindness to your parents, and do not kill your children for fear of poverty, We will bestow on you and them, and do not approach any abomination, open or hidden, and do not kill the soul which GOD has forbidden, except by right. This is what He has enjoined on you that you may understand- And do not approach the property of the orphan except in the fairest manner, until he attains maturity, and give full measure and weigh with justice". We do not burden any soul with more than it can bear, and when you speak, be just, even if it is about one near of kin. And fulfill GOD's Covenant. This is what He has enjoined on you, that you may remember Indeed this is My Righteous Way, therefore follow it, and do not follow diverse paths, lest they lead you away from His Path. This is what We have enjoined on you, that you may be Godfearing.". (Al-An'am 151-153)

and the tone of wisdom in Suratul Isra':

"And your Lord has Commanded that you shall not worship any but Him, and that you should be kind to your parents, whether one or both of them reach old age, say not to them any word of contempt, nor rebuke them, but address them in honourable terms- And make yourself submissively kind to them with mercy, and say, "O my Lord, have mercy on them, as they raised me up when I was little". Your Lord knows best what is in your hearts. If you are righteous He is All-Forgiving to those who repent. And give to the near of kin his right, and the needy, and the wayfarer, and never squander wastefully, Indeed! The squanderers are the associates of Satan, and Satan is ungrateful to his Lord. And if you have nothing to give them, in seeking the Mercy of your Lord, then tell them kind words of hope. And do not chain your hand to your neck, nor stretch it out without restraint,

or you will become blameworthy and destitute. Surely your Lord provides provision to whom He pleases, and He provides it in just measure, surely He is All-Aware, All-Seeing. And do not kill your children for fear of poverty, We provide for you and for them, indeed the killing of them is a grievous sin. And do not draw near to fornication, surely it is an indecency, and an evil which invites evil. And do not kill the soul which GOD has forbidden, except by right. And whoever is killed unjustly, We have given power to his avenger of blood, but let him not exceed the just limits in Killing, for surely he shall be victorious. And do not approach the property of the orphan, except in the most fair way, until he reaches maturity. And fulfill your commitments, surely you shall be questioned about the commitments. And give full measure when you measure, and weigh with a just balance, this is better and fairer for your end. And do not pursue a matter in which you have no knowledge, surely the hearing, and the sight, and the hearts, all those shall be questioned thereof. And do not walk in the earth haughtily, certainly you will not rent the earth open, nor attain the height of the mountains. All these, the evil of any of them, is detested in the sight of your Lord. This is from among the Wisdom your Lord has revealed to you.(Al Isra' 23-39)

All this joins belief, worship, morals and conduct together, what is connected with the religion and what is connected with the world; what is connected with the individual, the family and what is connected with society all in union, woven into one, inseparable one from the other; and indistinguishable one from the other.

The Qur'an sometimes uses one expression in enjoining things which people consider different, according to the difference of situations, such as His word as follows:

"O you who believe! Ordained for you is the law of retribution in cases of murder, the free for the free, the slave for the slave, the female for the female, but if an avenger of blood pardons a brother in Islam from execution let him accept fair compensation and let it be given in full appreciation. This is an alleviation and a mercy from your Lord, so whoever transgresses after this shall have a painful chastisement. (Al-Baqarah 178)

"Ordained for you, when one of you nears death, and he leaves behind possessions, that he makes a will to parents and next of kin in a fair way, this is an obligation on the God fearing". (Ibid: 180)

"O you who believe! Fasting is ordained for you as it was ordained for those before you, that you may be pious". (Ibid:183)

"Fighting has been ordained for you, and you are averse to it, but you may be averse to a thing while it is good for you, and you may like a thing while it is bad for you. But GOD knows while you do not know". (Ibid: 216)

This is one tone: "prescribed for you" and yet it implies obligation and necessity; and it is used in retaliation (qisâs), and this in criminal law; and it is used in inheritance; and this is private law and family affairs (civil status); and in war, and this is in international relations .. and all this is what written and imposed upon the believers.

The Applicability of Sunnah

Sunnah: is the Prophetic diseourse which gives the detailed teachings of Islam, its application , and the nurturing of the nation upon it, represented in the words of Allah :

"GOD did bestow a great favour on the believers that He sent a

Messenger to them from among themselves, to recite His Revelations to them and to purify them, and to teach them the Book, and the Wisdom, though before they had clearly gone astray". (Âl-'Imran; 164)

And this is represented in the words of the Prophet PBUH and his deeds and reports.[1]

And the Sunnah is the second source of Islam after the Noble Qur'an.

The Qur'an is the constitution which contains the rules and fundamental principles of Islam, its beliefs (tenets) and worship, morals and transaction, and etiquette (Literature).

Sunna is the theoretical explanation and practical application of the Qur'an in all this.

That is why it should be followed and put into practice which it contains of laws, guidance, obedience, which the Qur'an points to which the Sunna itself points to, which the intellect and sight point to. And this has been explained in our other books.[2]

No Qur'an Without Sunnah

Despite this, our nation has been put to a test in ancient and modern life - with many petty groups, week and ill-prepared, short-sighted, long winded, claiming that we have no need of the Sunna and the Qur'an can do without it, and that it (the Qur'an) is the only source of the religion, its tenets and its laws, its thoughts and values, its morals and manners.

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(1) V., Definityion.

(2) Ibid.

The Doubts of the Enemies of Sunna

They cite in their claim -like all innovators and misguidance- doubts which they take for proof ; and they are refuted against them by the arguments of the learned who are legion on earth.

Those who claim that they are the followers of the Qur'an and its exponent, base their claim on the following:

1- The Most High said: "We have neglected nothing in the Book" (al-An'am :35)

2- That Allah the Most High is in charge of the Qur'an and its preservation: and so He said:

"And We have revealed to you the Book expounding all things" (Al-Nahl: 89)

and did not say He was responsible for preserving the Sunna.

3- That the Prophet PBUH made writers to take down the Qur'an ever since its descent by Gibrael, and they were known as the Scribes of the Revelation, and he did not take the same measure for the Sunna; but it is rather true of him that he said:

"Do not write down anything from me except the Qur'an"

4- That is why corruption and interpolation has crept into it; **and what has no meaning in hadith as well**; besides the weak and **vague**, and what is baseless for the sake of argument; and there is a connection of the good and the bad; and there remains no room for distinguishing correct from incorrect.

The Arguments of Scholars

All these argument cannot stand before the retort of the learned,

and they are all refuted.

The Qur'an gives the rules and the Sunnah explains rulings

1- The Most High said: "And We have revealed to you the Book expounding all things" (Al-Nahl: 89)

This is comprehensive: it means what is connected with principles and the rules as a whole, upon which the religion is founded, in its belief and legislation, and from these rules the Prophet explains what was revealed to him. In other words: The Qur'an is explained by the Sunna: " And We revealed to you the Qur'an; that you may make clear to mankind what was sent for them." (Al-Nahl:44)

Nobody understood -among the predecessors and succeeding generations - that the explanation of the Qur'an is a detailed explanation; and if not, then the first act of worship, the daily obligations, the major devotion in Islam (prayers) are not found explained in detail in the Qur'an, not the number (of them); nor the time set, no number of sittings, nor the way they should be performed procedure no details of their conditions, nor of their rules; and all this has been known through the Sunna, and it is well-known that it is a necessity of the religion.

Allah's Preservation of the Qur'an Preserves the Sunnah

2- The Most High said:

"Indeed! We are the One Who has revealed the Qur'an, and We will most surely preserve it". (Al-Hijr: 9)

means preservation of the Qur'an by virtue of sequence, and so it

means preservation of the Sunna which explains the Qur'an. By implication, the preservation of that which is explained implies preservation of that which explains it; because this is part of the whole process, as Imam Al-Shatibi , Allah be pleased with him, says:

So that preservation is of two phases: the material aspect, which is preservation of the sounds and expression from being forgotten, omitted or corrupted:and the second aspect is the preservation of meaning .. that is to say: preserving the meaning from corruption and deviation, vagueness.

Allah did not take the responsibility of preserving the previously revealed heavenly books, and the people reserved it but did not preserve it; and so they were exposed to two kinds of corruption: "corruption of utterance, changing of one sound for another or dropping it; and corruption of meaning, make it far from what Allah Exalted meant.

And Allah has saved the Qur'an from both kinds of corruption. The prophets' explanation is the best form by which Allah has preserved His Book, and of fulfilling His promise in that, when He said: "Moreover it is for Us to make it manifest."

Scientific history has confirmed the truth of this to the Muslims, and Allah' has preserved the Sunna of His Prophet from corruption, just as He has preserved His Book.

And every era has seen vigilant guards, carrying the banner of the Prophet, and the legacy of the message, handed from generation to generation, lit and brilliant, and landmarks of guidance; in fulfillment of Muhammdan Prophethood, and the glad tidings of his advent: This banner has hoisted above all supervision against it, refuting the

deviations of extravagant, and waywardness of the antagonist, and the whims of the ignorant.

Stages: in the Recording Sunnah

3- It is true that the Prophet PBUH did not set up writers to write down the Sunna as he did write the Qur'an; and did prohibit writing down anything but the Qur'an in the first instance; in order fthat the sunnah migh not be mixed up with the Qur'an because there were few writers. Then, and shortage of writing materials and the hardships entailed in it,

Yet he wrote important things to be reported of him and be executed: Such as his writings on charities and tribute etc. And he permitted some Companions to write, such as Abdulah ibn 'Amr and others. he urged that the hadiths should be reported with accuracy and confidence, to those who did not hear them (from him). And there is, in this connection, the hadith which is "complete", or well-known among some scholars: "Allah is with the person who hears my speech, comprehends it, and relates it as he hears it; indeed, some listeners are better than those who relate the news.", and in other reports: "How many carriers of knowledge who take it to those who are more knowledgeable!"

It has been clearly confirmed by investigating researchers today: That the recording of Sunna did not begin at the head of the first century A.H., as once said. Rather the recording is a development which started in the time of the Prophet; and developed after that during the time of the Companions and those after them; as oriented scholarly studies have shown.

4-The Concerted Efforts of Scholars

It is certain that there are those who intentionally lied on the Prophet PBUH, for several reasons; They should pollute their seats between the two sides of hell. No wonder there are those who lied upon Allah Himself and say: "It was revealed to me, but nothing was actually revealed ". But is certain that scholars of the nation and defenders of the Sunna, stood against those impostors, and tore their veils, and let them out of the bag; It has been said of Abdullah ibn Al-Mubarak: These made-up hadith and said: "The Jahabidha" will live up to it?"

And the stalwarts of criterion have been equal to them (the task) and repulsed them first as experts do with counterfeit money on the market. It might deceive some laymen and so it passes from hand to hand unnoticed but its deception will be soon discovered.

The Scholars of Hadith have put down the rules of authentication and they raised the lanterns because of guidance and so founded the science of the Hadith and its terms; and they have made it a condition, as we have earlier pointed out; and this is what previous nations did not do to save the legacy of their prophets from loss of forgery.

As for what is said about the correct (authentic) mixing with weak, and the serious with the trifle, it is the claim of those who have never delved into the deep sea of this glorious knowledge, and have never measured its caves, and have never perused the mighty heaps of the efforts of those great intellectuals, and the high achievements; and their rare gifts dedicated to its service and defence, and so they founded genealogy (men, classes and history) for proof of the trustworthy and for the weak and the passable, and the laid down about ninety (90) branches of knowledge together known as (the Sciences of Hadith). It is for the Hadith was "the Principles" for

jurisprudence.

They extracted the authentic from the rest; and they concentrated on with the legislative hadiths; and they wrote on the fictitious and the weak and so also on the faulty Hadiths and their criticism.

History has never witnessed a nation in the preservation of legacy of its Prophet what it has witnessed for this final nation. The existence of counterfeit hadiths cannot make us throw all the hadiths into the waste-paper basket. Can a wise man speak of a throwing genuine money and forbid its circulation; or of considering it devoid of value, because there are forgers who have forged some currency, and put it into the hands of some fools?!

Neglecting the Sunna ... Is Against the Qur'an

Then, those who claim that the Qur'an can do without the Sunna are going against - in the first instance - the Qur'an itself openly.

The Qur'an, then, enjoins obedience to the Prophet, beside obedience to Allah Exalted; and this is found in a number of noble verses:

Indeed the noble Qur'an considers obedience to the Prophet is obedience to Allah Exalted: "Whosoever obeys the Messenger, then he has obeyed God". (Al-Nîsa': 80)

"Surely those who swear allegiance to you swear allegiance to God." (Al-Fath: 10)

And here are some verses on obeying the Prophet alongside obedience to Allah:

"And obey GOD and obey the Messenger, and take heed, but if you turn away, then know that it is only for Our Messenger to convey the

Manifest Message". (Al-Ma'idah: 92)

"O you who believe! Obey GOD and His Messenger, and do not turn away from the Message while you are hearing it- (Al-Anfâl: 20)

"Say: "Obey GOD, and obey the Messenger, but if you turn away, the Messenger is responsilble for the duty entrusted to him, and you are responsible for the duty entrusted to you, and if you obey him, you will be well guided and it is only for the Messenger to convey the Clear Message". (Al-Nûr: 54)

"And He shall set right your deeds for you, and shall forgive you your sins, and whoever obeys GOD and His Messenger, he has won a great triumph".

(Al-Ahzâb:71)

12. And obey GOD, and obey the Messenger, and if you turn away, then it is only for Our Messenger to convey the Manifest Message. (Al-Taghâbun: 12)

"O you who believe! Obey GOD and obey the Messenger, and those entrusted with authority over you. But if there arises any dispute about anything, refer it to GOD and the Messenger, if you believe in GOD and the Last Day, that is better and fairer in the end". (al-Nisâ': 59)

If the obedience of the Prophet meant following Qur'an alone, then there would have been no need for linking obedience to him with obedience to Allah Exalted, (with conjunction); since the conjunction implies reciprocity; and obedience has been demanded - out of place - for both of them; and it has given the meaning of obedience :to both of them in the right place - independently.

And the erudite Ibn Al-Qayyem has a good expression of the above mentioned verse from Suratul Nisa'.

Most of the Rules of Jurisprudence are from the Sunnah

And the unflinching truth is that : most of the rules around which Jurisprudence revolves in all the schools (of Jurisprudence) have their roots in the sunna.

Whoever reads the books of Jurisprudence will find this clear to him! If we drop the Sunna, and what is related to and derived from it, of our juristic legacy, we shall have no jurisprudence at all!!- worth mentioning.

Hence the study of Jurisprudence in its place as the next reference after the Qur'an - in all the books on the Principles of Jurisprudence and in all recognized schools that is a long trail of supplementary studies; treating its relevance, its validity, conditions and acceptability; its reference and divisions, and so on; and this is not hidden to researchers.

And this - as I have said - applied to all the schools of Jurisprudence; from the school of Dawud and Ibn Hazm Al-Zahiri, who refute Analogy and Justification to Abu Hanifa and his companions known by the name of 'The school of views in the history of Islamic Jurisprudence.

Between the Sunnah and the Qur'an

While the Qur'an and the Sunna are each a heavenly source for guidance and legislation, there is no doubt that they are not of the

same level and there is a fundamental difference between them:

a) The whole of the Qur'an is confirmed because it is revealed piecemeal, with assurance, generation after generation; as for the Sunna, what is recurrent is very little; and much of it is what has been confirmed by individuals.

b) The entire Qur'an was confirmed by way of clear revelation through the medium of the descent of the trusted Spirit Gabreal - peace be upon him - instilled into the heart of the Prophet PBUH, as the Qur'an itself declares.

"The Faithful Spirit has descended with it; Upon your heart, that you may be a warner;" (Al-Shu'araa: 193-194)

As for the Sunna, some of it came by inspiration and intuition, and some of it by clear dream, and both of these are not of a clear revelation; and some of it came by way of contemplation, which Allah confirms: and this is what is called "Inner revelation"; for Allah did not confirm it if it is wrong, lest he be followed in it.

c) The Qur'an is speech and meaning from Allah Exalted; as for the sunna I mean - the oral aspect of it - is from the Prophet PBUH. Hence it is not permitted that the Qur'an be cited by meaning, unlike the Sunna or Hadith.

d) The Qur'an is preserved compact, in whole and detail, meaning and utterance with the proclamation promised by Allah Exalted: "We are the One Who has revealed the Qur'an and We will most surely preserve it" (Al-Hijr: 9).

As for the Sunna, it is preserved by implication, by hint of Allah's preservation of the Qur'an; and a clear preservation of what is explained implies the preservation of what is explains (it). Just as the

preservation of the Sunna is a preservation of it embloc and not in detail.

e) The Qur'an is characterized by being a miracle; for it is the greatest / major sign or proof of Muhammad PBUH, unlike the Hadith, although it is at the height of human eloquence.

Authentic Sunnah does not Dispute the Qur'an

The Sunna - then explains the Qur'an, and confirms it, or lays the independent rules within the scope of what it (the Qur'an) means as a whole, and does not cut across it; nor is there any clear authentic Sunna cutting across the Qur'an. Whenever there is such a hadith it be (classed) authentic though not clear; or clear but not authentic; and what is not authentic cannot be considered; and what is not clear should be interpreted the Qur'an by what the Qur'an accepts; because the Qur'an is the Base and the branch can not deviate from the source .

It is better for me to quote here what the erudite Ibn Al-Qayem has said in "I'lam al-Muwqi'een" on the connection of the Sunna with the Qur'an. He said that the Sunna and the Qur'an are in three aspects:

First: It should correspond to all aspects; and so the reference of the Qur'an and Sunna on one rule is from the point of view of the relevance of evidence and their congruency.

Second: It should be explanatory of that which is in need of the Qur'an and its explanation.

Third: It should be valid for a rule of which the Qur'an is silent about its validity or forbidding a thing which the Qur'an is silent about. And it never goes beyond these three categories, and so it (sunna) cannot go against the Qur'an in any way.

And what is additional to the Qur'an as legislation innovated from the Prophet PBUH, should be obeyed; and it is forbidden to disobey him.; and this does not mean giving it precedence over the Book of Allah. Rather is it addressed to obedience to His Prophet; and if the Prophet PBUH is not obeyed in this category, then obedience has no meaning; and the obedience attributed to him shall fall; and that means he should not be obeyed except in what corresponds with the Qur'an and not in what is excessive to it; and that he has no prerogative to be obeyed, while Allah has said: "Whoever obeys Allah, then he has obeyed God". (Al-Nisa' :80)[1]

The Reference of the Sunnah is the Qur'an

This is the position of the Sunna to the Qur'an: the position of an explanation from the explanatory. The Qur'an is the original; and the Sunna explains and clarifies it.

All that is in the Sunna goes back to the Qur'an (Book), in one way or other; and Al-Imam Al-Shatiby has explained it in the categories (Al-Muwafaqât), and has brought out proofs, and provided examples.

So, forbidding the marriage of a woman and her paternal aunt; or her maternal aunt, for example- is only an analogy from the injunction of the Qur'an, in the marrying of two sisters, because of the connection with the fault which the Hadith states: "And if you do that you will sever your blood ties."

And the "grandmother" can inherit the share of the "mother" when the mother is no more, as a substitute of the "mother", and so she is "a mother" in one way.

And the prohibition of all animals with claws of the tiger

(1) And see I'lam al-Muwaqeen:2/323, 324 pub. Maktabat Ibn Taymiya.

(carnivorous) is in accordance with God's words "And forbids them from the impure" (Al-Araf: 57) as Al-Imam Al-Shafi'i , may Allah be pleased with him, points out:

The Prohibition of eating from golden and silver bowls, and the like, is in accordance with what the Qur'an has mentioned so much about luxury and the vainglorious; and because luxury is regarded as a source of promiscuity and vainglory of nations lest it be their destruction.

The prohibition of a privacy with a strange woman (neither a wife nor a relative) is in accordance with the words of the Qur'an : "And do draw near to fornication. Surely it is an indecency and an evil which invites evil" (Al-Isra':32). Because the prohibition in his word "and do not draw near" implies the preliminaries of adultery, of which privacy is one.

In the same way, the Prophet PBUH, cursed along with partaker of wine nine others, and that is in accordance with the words of Allah Exalted about wine: "An abomination of Satan's handiwork, to shun it.." (Al-Ma'idah), and "avoidance" is more telling than mere "abandoning", for it includes pressing (the wine), serving (it to another) carrying it, selling it, and the rest of it --- implied.

And Ibu Burjan said: What the Prophet PBUH said is from the Qur'an; and in it originates, near or far (direct and indirect); and so its import is of its import, and its broadlines is from its broadlines. He Exalted said: "We have neglected nothing in the Book"[1]

And so there is nothing whatsoever in the Sunnah which is outside the Qur'an, and moreover there is nothing in it which goes against or is contradictory to the Qur'an. Rather does it comprise what explains its

(1) Suratul-An'am 38; and some commentators have interpreted the book in question in the verse as "The Preserved Tablet" (Al-Lawh al-mahfuth); and so it is better to refer to His word Onhigh in Suratu-N-nahl). ***** (An-nahl, 89)

complex whole; or stipulates (particularizes) what is generalized in it. or totally absolutely restricts it.

And Praise be to Allah Lord of the Universe, First and Last.

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INTRODUCTION TO ISLAM

I-introduce this book an Introduction to Islam and an Entrance to define it to himself is not aware of it or his awareness is either has a defect of shortcoming or distortion. It is indeed a remembrance and emphasis to him who does not know it. Remembrance is useful to the believers. Such a definition to its essential Subsistence general Characteristics, Principel objectives, and infallible sources togtber with the elaboration of the need to religion generally and to Islam particularily

I hope that what I have written will be sufficient for the contemporary Muslims to understand the major facts in connection of Islam. I also hope that nourishment of Islamic calture necessary for the Muslim man in our age in order to recognize the essence of his religion, free from divisions, consolidation, liquidation and distortions free from the misconstruction of the exorbitante, and the interpretation the ignorant.

It is possible that a non-Muslim who is interested in getting some knowledge about Islam, be given a truthful picture concerning the fundamental pillers of religions which God revealed with it the latest Books, together with the latest Messenger as a Mercy to the universe. and an evidence for humanity.

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